

OUR COUNTRY IS INDIA

by Young Indians and their Leaders

compiled by

Rebecca Wells Loeffler

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OUR COUNTRY IS INDIA

Christ in Dravida

Lord, Dravida, with its blue sky of day banked high with monsoon clouds . . . Dravida, with its darkened sky of night studded with a myriad stars that sway and dance with the lotus on the pools . . . Dravida, Lord, is a symbol of your *Eternity*. For the great sky, keeper of eye-evading universes of space, is the clock of a billion years of stellar-rays flashing through the unknown to the unknowable. You held yourself, Lord, in human form for a split second of infinity, and then went back into Space, into Time, into Light.

Lord, our eastward-flowing rivers, the Kistna, the Godavery, the Cauvery, the Tambaraparni, are the symbols of your *Purpose*; flowing through men and through nations, through civilization and cultures and flooding human history with its waters of Life.

Lord, the Deccan, with its red earth and black soil, is the symbol of your *Grace*, the power to transform the evil into good, the weak into the strong, failure into victory, and death into life. For from it spring our crops of kambu and cholam, ragi, and rice, red chillies and green chillies, snake gourds and purple brinjals. From it rises the neem tree, the sandalwood tree, the tamarind tree, and the wind-creaked palmyra tree. From it comes the jasmine, the marigold, and the precious champaka.

Lord, all white flowers, like the mango blossoms, are the symbol of your *Purity*; the clear vision which saw only the silkiness of woman's hair pressing soft upon your anointed feet, the beauty of ankles with silver anklets upon them, and the inward loveliness that surpasses a satin skin.

Lord, the red of the gold mohur and the humble shoeflower is the symbol of *Love* for men which gave itself upon a Cross, crimsoning the wood where it pressed against your thorn-crowned head, and outstretched hands, and dusty feet.

Lord, the green of grass is the symbol of your *Resurrection*; for it disappears from the soft places of our hard earth when the sun scorches it, only to reappear again when the cool season of the rains has come.

—Chandran Devanesen

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By

YOUNG INDIANS AND THEIR LEADERS

Compiled by

REBECCA WELLS LOEFFLER



Decorations by Jeanne McLavy

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EDITORIAL NOTE

OUR COUNTRY IS INDIA was written during the closing months of World War II. Modern air mail made it possible for writers in India; the compiler in Arabia, and the editor in America to work together in the preparation of this message from young India to young America. Distance made inevitable minor verbal changes, rearrangement of material, and some cuts without the close personal supervision of the compiler. For these the editor accepts responsibility. The contributions in Chapter Seven were all written by Indians studying in America in 1945-1946. The publishers are deeply indebted to them and to the India missionaries who reviewed the manuscript and made invaluable suggestions.

The passages from "Gora" and "Gitanjali," by Rabindranath Tagore, are used by permission of the publishers, The Macmillan Company, New York; the quotation from *A Book of Prayers for Youth*, by J. S. Hoyland, by permission of Association Press, New York. Permission to use the poem on page 30, from which the title of this book is taken, was granted by Javeed Iqbal, Esq., Lahore, India, the son of the poet, who calls attention to the fact that this poem was written during an early period of his father's life when he was a nationalist. In his later years Sir Mohammed Iqbal ceased to think in terms of Indian nationalism.

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PREFACE

I WAS IN LAHORE WORKING AMONG PUNJABI YOUNG PEOPLE when the request came for a book in which young Indians would tell young Americans about some of the things that they are doing today. With the help of Mr. Augustine Ralla Ram, Secretary of the Student Christian Movement, Dr. Rajah Manikam, Secretary of the National Christian Council, and other Indian leaders, I was able to get in touch with a number of representative young people and their leaders, Christians and those of other faiths, from all over India. Then I married and moved to Aden, Arabia, and the book has been completed sixteen hundred miles from India. Undoubtedly distance has given me a long view of India. I am less on top of things. However, there are undoubtedly certain points of view and achievements that are missing because I was not on the scene to confer in person with Indian young people.

In this book Indians themselves will tell you what they are thinking and what they are doing about some of the problems that concern young people the world around. With the exception of the pages that deal with the peculiarly Indian problem of communalism, the book presents situa-

tions that, though they may wear an Indian dress, are essentially the same in all countries.

There is much beauty in India, both in the natural scenery of the country and in the graciousness and fineness of her people. If you were to go to South India, you would find the lush tropical beauty pictured in Chandran Devanesen's poem "Christ in Dravida." If you were to journey to the hill stations of North India or Kashmir, you would gaze in wonder upon the shining glory of the snow-capped Himalayas. In all parts of the country you would find beauty revealed in the character of the people. I know a Kashmiri Brahman doctor, educated in the best universities of Great Britain, who is giving himself in the slums of Lahore with a beauty of service unsurpassed anywhere. I know Hindus, Christians, and Moslems who are striving daily to bring to India that "heaven of freedom" from ignorance and intolerance for which Tagore prayed.

There are also sore spots in India as in every other country. India has her slums, her terrible poverty, her communal troubles, her illiteracy, and her burden of ill health; America has her ill-fed, her ill-housed, her unemployed. India has an outcaste problem; America has an unsolved race problem. India has rivalry and distrust between her Hindu and Moslem communities; America has her disputes between capital and labor.

Nearly four hundred million people live in India, the vast majority in small villages. In hundreds of thousands of villages boys and girls know that there is an America only because a Singer sewing machine in some village home

was made in the United States. Many of these young people know very little of their own country except for the tales that they have heard about the fabulous wealth and strange new ways of the city dwellers. But they know well the life of their own village—the fervent prayers for rain, the constant fear of the moneylender, the joyous festival seasons of the Christian Christmas, the Moslem Id at the end of the month of fasting, or the Hindu Diwali, the festival of lights that heralds the new year. They know a happiness that comes from the simplicity of their life, and too many also know the hunger that goes with poverty.

In India's crowded cities boys and girls, Christian and non-Christian alike, are equally ignorant of village life. They consider it drab and hopeless. Their education stresses the passing of examinations. The ambition of many is attained when they get government positions that enable them to remain in the city. Many are discontented with the present and uncertain concerning the future. They deserve understanding. They need our friendship.

Sixteen million young Indians are enrolled in schools and universities. They were born in India's villages and cities from which are coming and will continue to come the future leaders—no, the servants—of India. At the moment as Augustine Ralla Ram says, "They are more at the thinking stage than at the doing stage. They are making up their minds." The Reverend Sanjabi Savarirayan gives some reasons for this later in this book. These are the young people who constitute the India that can be. In no other country in the world is there a greater need for vision to keep life

sweet or for patience to be willing to cut the steps that others may climb. It is the purpose of this book to show that steps are being built and that there are young Indians who have the spirit revealed by Olive Schreiner in her *The Story of an African Farm* in these words:

When I lie down worn out, other men will stand young and fresh. By the steps that I have cut they will climb, by the stairs that I have built, they will mount. At the clumsy work they will laugh; when the stones roll, they will curse me. But they will mount, and on my work; they will climb, and by my stair.

—REBECCA WELLS LOEFFLER

Aden, Arabia
September, 1945

Chapter One

WE ALSO ARE INDIA

Those whose lives are narrow, looking at others different from themselves, say, “They are not of us.” Those whose lives are broadbased say, “All men are brothers.”

—From the “Hitopadesa,” an Indian Classic

CHANDRAN DEVANESEN, whose birthplace was Ceylon, was a teacher in a Christian college in Bihar and Religious Work Secretary for the Young Men's Christian Association in Colombo before coming to his present position as Youth Secretary of the National Christian Council of India, Burma, and Ceylon. In 1939 he represented India at the Amsterdam Conference. Mr. Devanesen wrote the poems to be found at the beginning and end of this book, and the letter signed "Suresh."



CHAPTER ONE

WE ALSO ARE INDIA

INDIA HAS MILLIONS OF YOUNG PEOPLE. EACH HAS HIS OWN background and personality, desires and abilities, strengths and weaknesses, experiences and dreams. Indian youth, like young people in any other country, are rich and poor, educated and illiterate, conservative and radical. Their personal attitudes differ as much as do their religious faiths and political ideas. They are students and farmers, workers and soldiers, socialites and beggars. A few live in large cities, many in small villages. The two things that all have in common with one another and those of their own generation in other parts of the world are their youth and the future.

When Chandran Devanesen, Youth Secretary of the National Christian Council of India, was asked to help to introduce and interpret young India in this book, he wrote a letter through which Suresh, a young student, gives a background for many of the problems and activities reported later in this book. Suresh belongs to a small group, the Santals, who are among India's aborigines. He is a young person who has lived in a primitive Indian village and on a college campus. Chandrapur, though not the name of a real college, is typical of Christian schools in India. This, in

the words of Chandran Devanesen, is the message of such a student to you:

DEAR AMERICAN COMRADES:

My name is Suresh, and I am a student in the second year arts class of the Chandrapur Christian College in one of the poorest districts of Bengal.

I am very glad to be able to write this letter to you. We Indian students are very interested in international affairs and we have heard a great deal about America. We pick up information about many good things but there are others, too, that do not escape our notice. I expect you have heard of Dr. Stanley Jones, a missionary who is well known in India. When I was still in the Collegiate School he came to Chandrapur and I remember how one of the older students questioned him about the Ku Klux Klan and the lynching of Negroes. We find it very hard to understand American politics because we are unfamiliar with your system of government, but we take an interest in big American personalities. To some of us big American personalities are your film stars from Hollywood, but there are others who can even discuss the differences between candidates in your presidential elections. But we are mostly interested in what America thinks about the situation in India. I think that is what really influences our thinking about your country.

It is very difficult to imagine what your country is like or what you are like. I wish that I could meet some American students or visit your country. In India it is not always easy to distinguish one white man from another. The first

American I met was a missionary who was a member of the governing body of the college. We soon discovered that the steering wheel of his car was on the left hand side. He had a very friendly smile but we found it difficult to understand what he was saying, so that our replies must have sounded stupid to him. The English missionary sahibs seem to whistle through their teeth when talking. But of this American sahib a fellow student said that whatever sound he was making there could be no doubt that it was coming from his nose! During the war we saw a lot of American soldiers. They whizzed past us in their jeeps trailing red clouds of dust behind them, and some of them stopped to talk.

I am sorry I've said so much about your country when I really meant to tell you about myself, but I thought it would help us to get acquainted if I told you a little about what we think and feel about America. Now for myself. Though I live in Bengal I am not a Bengali but a Santal. We are looked down upon as aborigines but I am proud of my people. Once I spoke about us Santals at one of our discussion groups and tears came into my eyes when some of my Bengali friends surrounded me and asked me to forgive them for their ignorance.

No one can tell the exact origin of the Santals but the forest was our home and there we lived happily. We trusted to our bows and arrows for our food, and our flutes spoke our joy. Our young men and women laughed and loved among the forest trees. But now we are settling down in villages and learning how to drive the plow through the hard red soil. We are becoming more and more like Bengali

peasants. And all this is very hard for my people. They get into the clutches of the moneylenders. Once things became so bad that a big rebellion broke out. Many a moneylender had his hide pierced by a Santali arrow before the British police sahibs came and stopped it. Often I feel that the fate of my people is so bad that I sit by our college reservoir lost in gloom.

It was the missionaries who were the first to help us. It was the Danish people who first sent us missionaries. Now I can understand why the Danes could understand us. They were a freedom-loving people like ourselves with the same lust for wandering that we have. What little education we have we owe to them and other missionaries who came from Norway and America. Even our women have become teachers in mission schools and nurses in mission hospitals. But there are only two or three graduates among the whole Santal people. That is why I am so determined to graduate from Calcutta University.

Often I think how fortunate I am to be a college student. My village is miles from anywhere. It is really a collection of poor mud huts with straw-thatched roofs. Dogs and hens wander from one dirt heap to the next. When it rains the single track leading to the village becomes a mess of sticky mud. But a wonderful *shimul* tree stands guard over the huts and as darkness falls the birds come flocking to it. In summer it is a mass of flaming blossoms.

The forest is not very far away and there are still bows and arrows hanging in some of the huts. Sometimes a leopard will wander quite close to the village and a dog disap-

pears. Sometimes they have been known to come right into the village. I remember an exciting incident that took place in the hut next to ours. One night our neighbor was disturbed by the cackling of the hens in his hut. One flew right into his face. He was very annoyed and woke his wife. In the dark his hand felt the fur of an animal so he kept stroking it and said to her, "Get up quickly and light a lamp. It's that wretched dog again. I'm going to beat the life out of it." When the lamp was lit they were horrified to find the animal in the hut was not a dog but a leopard. They rushed out of the hut and shut the door, trapping the leopard inside. In the morning the headman sent for Billington Sahib who came on his cycle from the mission station bringing his gun with him. Now the sahib is very stout so we suggested that he should climb on the roof of the hut. Of course he refused because he knew the bamboo roof wouldn't stand his weight, and we had a hearty laugh at his expense. In the end a hole was made in the mud wall of the hut and we could see the leopard lying under the string cot. Then the sahib shot him.

It was in this village that I passed my boyhood. Most of us were so poor that we wore no clothes in the summer. In the winter our parents wrapped us in a few miserable rags. At nights we used to sleep huddled together for warmth. But we were happy youngsters. There were trees to climb and the river for swimming. Sometimes we fished in the ponds. A rat hunt was always an exciting affair. The rat is a wily fellow and has several exits from his home that have to be blocked before he is dug out. While some of us were dig-

ging, others stood around armed with sticks and the dogs whined with impatience. Then a rat would make a bolt, followed by a terrible hullabaloo of barking dogs and shouting boys.

Not all the Santals in our village are Christians so that the old festivals were also celebrated. Some of the men would get terribly drunk, another evil result of our contact with the world outside the forest. There would be dancing till the late hours of the night. How vividly I remember those nights! The firelight cast fantastic shadows among the trees and made the bodies of men and women glisten as they swayed with tapping feet to the beat of the tom-toms. There is something in a tom-tom that makes your body itch into movement. When you are close to it, your very stomach vibrates with the sound.

The way in which I became a student was very strange. Of course, there was the tiny mission school in the village where my father was the only teacher. But there is very little chance for a boy in one of these poor, ill-equipped places and, though my father was the teacher, I had to take the cows to graze more often than not. I am talking now about the way in which I became a student of the mission high school in Chandrapur. It was a year of famine. The crops had failed and a severe drought set in. Many people left the village every day to go to neighboring towns and railway stations to beg for food. Those of us who remained watched the vultures hovering in the pitiless blue skies, for the cattle were dying. A buffalo would fall in a field. Dogs would gather round yapping while it rolled its eyes and breathed

heavily. There would be a rustling in the branches as vulture after vulture settled, watching, waiting. When the buffalo died, we would be too weak to cut up the flesh and the vultures would have it.

With the famine came cholera, and the total horror of it is wrapped up for me in a single sorrow—the death of my mother. As the last clods settled on the grave of my mother, a hand was laid on my shoulder and I turned to look into the kind eyes of Stimson Sahib. Stimson Sahib was more like an Indian *sadhu* or holy man than a European missionary. Though the years have gone by, his hand is still resting on my shoulder, for he it was who brought me away from hunger and death—and terror worse than death—to the friendly, homey atmosphere of the hostel of the mission school in Chandrapur. It seemed a long way as the rickety old bus bumped along the ruts in the red dusty road that runs for mile after mile through the *sal* trees, but I think I traveled a much longer road that day when I left the little world of my village for the larger world of the school and college in Chandrapur. As the bus whined and grunted up a slope startling a jackal from its lair, the horizon came rushing forward as we neared the crest of the road. I thanked God for the horizon, for my life had at last seen one.

I mustn't linger too long over my school days—happy days most of them, crowded with fun and sport and studies. I was as proud of my place on the school football team as I was of my classroom prizes. It was not until I was a senior that I began to think seriously about our country's problems, though even in the lower grades we used to get in-

volved, without understanding why, in strikes organized by college students. But it was the government examination that loomed large in my consciousness as it was the gateway into college. When the great day dawned, I trembled inwardly but I managed to laugh and chatter like all the other students around me. We were looking clean and fresh in our white *dhoties*. The Hindu students had a little smear of yellow on their foreheads placed there after prayer. Our masters were there, too, chaffing us and giving us last-minute instructions. We suddenly felt a warmth we never ordinarily felt for these men who had done so much for us. Many of us stooped and touched their feet as a mark of respect and gratitude.

The examinations came to an end and a long dreary wait followed. I don't know which was more intolerable, the heat of that summer or the suspense. Every day we went to the station to have a look at the paper the moment it arrived and always the train seemed late. And then the results came. My hand shook as I opened the paper. There it was in clear print. I had passed—the Santal lad from an unheard-of village! We squeezed into the small refreshment room on the station platform to celebrate the event with sweetmeats and tea. Bimal, one of the laziest in our batch, had also passed and he could hardly believe it. His eyes were smiling and he was shouting something at me with the syrup from a *rasagula* trickling out of his mouth. But I didn't hear. My thoughts were far away and they were full of gratitude to Stimson Sahib.

Chandrapur College is situated in a large and spacious

compound some distance away from the town, which like any Indian town consists of crowded bazaars and flat-roofed houses huddled together in narrow lanes. The buildings are grouped around a large tank or reservoir. Shady trees and clumps of bamboos add to the charm of the place. I felt happy and excited as the cart bore me and my possessions toward the hostel of the college. Little did I dream that it would be one of the unhappiest days in my life.

I had just found my room and had started unpacking when a servant informed me that I was wanted at once by the warden, who was the head of the school. I hurriedly locked the room and as I climbed the stairs to the warden's quarters, I thought it was kind of him to send for me to welcome me. The warden is one of our younger Christian professors who has been to Oxford. When I entered his room I was surprised to find several other students there, all Christians. The warden greeted me pleasantly but his face looked drawn and worried. He told us he had some bad news for us. On grounds of caste the Hindu students were objecting to our dining with them. They had been influenced by the illiterate Brahman cooks. The warden did not want to create a lot of trouble, so he had arranged for us to dine in the sick-room. We were stunned and no one said a word. Of course, we knew that the whole kitchen had been organized along caste lines with Brahmans as cooks, Kayasths as servers, and Bowries as sweepers, but we had not expected trouble as the Hindu students had shown great tolerance in overlooking their own caste differences. This was the first time Christian students had been placed in the college hostel.

The warden then took out a copy of the New Testament and began to read. It was the familiar thirteenth chapter of *I Corinthians*, but the words took on a new meaning for us. The words came fluttering gently into our minds that were so full of bitterness like doves into a dark wood. Then we knelt down and prayed. At our first meal we were humiliated further, for the servants refused to serve us until the warden threatened to dismiss them.

But soon our own personal feelings were swallowed up in another event that involved the whole college. Two students were refused readmittance to the college by the principal on the grounds that their presence was undesirable for disciplinary reasons. The students, however, interpreted the matter differently. They felt that the two lads, both bright students, were being penalized for their political beliefs. The atmosphere became poisonous and there was talk of another strike while student delegations met the principal. The negotiations failed and the students began to prepare for a strike. At night posters were being painted in the rooms.

On the eve of the strike the Christian students went to the warden in a body to seek his advice. "Keep out of it," he said, though some of us detected a trace of amusement on his face. We soon discovered the reason behind his advice. When the Christians failed to join in the strike, the Hindu ringleaders came to the warden and spoke scornfully about the reactionary, pro-British attitude of these students. The warden spoke equally scornfully about the nationalism of the Hindu students who refused to allow Christian students to dine with them. The result was astonishing. Every single

Christian student received an immediate apology and was received back into the dining hall.

Our college reflects all the conflicting tendencies that we find in our land. All the leading political parties have their supporters among the students. I hope that you American comrades will try to study our political situation. I cannot go into the whole question here, but I would like to state a few cardinal points in my thinking about our country's problems. First, I believe that India must be free, free to make her own destiny whether that way involves suffering or not. Our problems can never be solved for us; they must be solved by us. Second, freedom must mean freedom for the masses who have long been deprived of their rights. Freedom outside the context of economic, social, cultural, and spiritual progress will be meaningless. Third, Indian freedom must some day fit into a pattern of world-wide freedom. We feel that America is interested in world freedom but we are not sure how deep or sincere that interest is.

The group in which I am really happiest is the Student Christian Movement in our college. Once I went to the annual conference of the Bengal S.C.M., where I had a marvelous time. But we are such a handful and our influence in the college is still very weak. I think it is the way of life that we think of in this small Christian fellowship that appeals to me most. Whatever political solution we may find for our country's problems, the Christian spirit will be needed. At least that's the way I see it.

It is through our S.C.M. meetings that I got to know Nalini. She is a Santal like myself. After our meetings when

we walk back from the church together, we talk of all we would like to do for our people. I want to return to the village where we belong—and so does Nalini. Sometimes we don't say anything on our walks, but our silence is full of meaning. Sometimes I give Nalini a flower and the way she wears it in her hair tells me more than words can tell. I have many dreams—and Nalini is one.

As I write to you the light is fast fading. The purple twilight will be gone while the last crows are still cawing, and night will fall. I feel so strongly that it is the twilight hour in our country's history. Night may fall over our land and all may be darkness for a time. But the bells of the little church of Chandrapur are beginning to toll, and they speak of Him that lighteth every man that comes into this world. I am so happy to have shared my thoughts with you even though I may not speak completely for India. But we also are India, despised aborigines though we be. We too are India, we who bear the name of Christ. And so above all I have been happy to tell you that we also have seen the light that is in Jesus Christ.

It is dark now but the bells are louder. May they ring out all that is dark in the life of our land. I must go now to the chapel for prayers, to fill my eyes with the light of Christ. May it be shed abroad more abundantly in your hearts and ours.

Blessings on you,

SURESH

Chapter Two

THE INDIAN SCENE

*Come inside India, accept all her good and evil. . . .
See it with your own eyes, understand it, think over
it, turn your face toward it, become one with it.*

—From “Gora,” by Rabindranath Tagore

REBECCA WELLS LOEFFLER was born in Pittsburgh, Pennsylvania, and was graduated from the Peabody High School in that city in 1929. She continued her studies at Wilson College, Chambersburg, Pennsylvania, and at the Western Theological Seminary in Pittsburgh, graduating from both schools with high honors. On March 21, 1938, she was appointed a foreign missionary of the Presbyterian Church in the U.S.A. and was assigned to the Punjab Mission to do evangelistic and educational work. One of her major interests and responsibilities was in the field of work with Indian youth. Her headquarters were in Lahore. In 1944 she resigned from the mission and was married to David Mack. The Macks now make their home in Aden, Arabia, where the author's major work on this book was done. Mrs. Mack wrote the portions of the book not ascribed to Indian writers.



CHAPTER TWO

THE INDIAN SCENE

THE INDIA ABOUT WHICH SURESH HAS WRITTEN DOES NOT seem so very far away when we remember that it is possible to leave Bombay on Thursday and have dinner in New York City the following Sunday night; when we can read in our morning papers about a conference held the day before in Calcutta; when we are told that thirty-two-hour air mail service between India and America may be expected before very long.

While the airplane and radio are bringing America and India closer together, the Indian scene is shifting. It is true that the background of lofty mountains, sweeping rivers, and wide plains remains unchanged. There are still the same hundreds of thousands of villages and handful of large, modern cities, but the people are beginning to think new thoughts, to develop new desires, to work for new goals. India is turning very slowly from a way of life that has been developing for over five thousand years. It is important for us to know both the India of the centuries and the India that is coming to be. Priobala Mangatrai of Lahore reminds us that there are college girls in India who ride bicycles, drive cars, pilot airplanes, organize political meetings, and go to

prison for their political convictions, as well as girls who marry at fourteen and never appear in public unveiled. Both are India, symbols of the modern Indian scene that we are about to explore.

FIRST IMPRESSIONS

Traveling in India is always interesting. The railway stations themselves are fascinating places. Day and night the noise and the crowds are terrific. You can see and hear all of India passing by. In a typical station you'll see the train officials—guards and the like—in their white uniforms. Then squatting on the platform waiting to get into third-class compartments are literally scores of men, mostly villagers. They always seem to be having a very good time shouting to one another and all rushing when the trains come in. The vendors of fruit, food, and water push their way through the crowds, selling their wares to the people on the trains. You can hear them shouting "*pani* (water) for Moslems," "*chai* (tea) for Hindus," "*Hindu khana* (food)," "*Moslem khana*." In the stations in upper India there are even separate restaurants for Moslems and for Hindus.

The trains are quite different from those in America. The coaches are much smaller and there are several different classes of compartments, with special ones in each class for ladies. Travelers are many and all have mountains of luggage. They carry everything with them from mattresses and bedding to cooking utensils and huge water jugs, not to mention the tin trunks.

Clothing in India is colorful and varies in different sec-

tions of the country. Most of the Hindu women wear beautiful *saris* of deep, rich colors, while Moslem women usually wear the *burka* as they go about in public. This is a white or black garment that covers the wearer from head to foot. Dark eyes peer from small eyeholes, but all that you can really distinguish are the women's feet. Within their own compartments on the train, Moslem women often wear baggy trousers and long tight-fitting blouses reaching to their knees. They also have shawl-like scarfs, which sometimes hang loosely about their shoulders and at other times, especially in stations, are drawn over their heads and faces.

The men among the Hindus usually wear *dhoties*. This is a long loin cloth of white muslin. Most men in the villages of the Punjab, mainly Moslem and Sikh, wear white shirts with the tails hanging out, very baggy trousers, and fine big turbans. A prosperous-looking Hindu merchant in this area may be seen clothed in a *dhoti*, a Western coat, a long shirt, and a black pillbox cap; a member of the Congress party in *dhoti* or trousers and a loose shirt-like garment known as a *kurta* and made of *khaddar*, or homespun white material, and a tiny Gandhi cap. Usually there is a sprinkling of holy men clad in saffron robes and carrying begging bowls.

Usually the Punjabi Moslem wears a fine big turban or *pagri* instead of the fez, and the Sikhs in this area are very distinctive in their lovely pastel turbans. As they have long hair and long beards, they need a very special kind of turban to cover all their hair. The better dressed among the Sikhs braid their beards and tuck the ends up under the sides of the turban.

INDIA'S RELIGIOUS COMMUNITIES

The Hindus and Moslems are distinct in their food, in their religion, in their culture, and in their ways of life as well as in their dress. The very names they give to their children are characteristic. The languages and the scripts that they use are different. In northern India where these two religious groups live side by side, the Moslems speak Urdu and use the Persian script while the Hindus speak Hindi and write a script akin to Sanskrit. There is a Hindu code of laws and a Moslem code of laws. Politically a man's party is generally determined by his religion.

The religious groups in India are called "communities," and conflict among their members has led to the development of a plan of political representation on a religious basis. This conflict constitutes the "communal problem," or "communalism."

This communal problem is really a conflict between two great religions, Hinduism and Islam, and the sharply contrasted ways of life and thought they impose on their followers. It is difficult for Western readers to understand the extent to which religion permeates Indian life. The average Indian thinks of himself first of all as a Moslem or as a Hindu and then as an Indian. Nowadays among many of the educated young people there is a movement on foot to use the terms Christian Indian, Moslem Indian, and so on with other religions.

Moslem worship is of a very austere type. It enrages the faithful to have Hindu religious processions with their bands and ecstatic singing advancing leisurely past the mosques

during the worship hour. The Hindus are aroused to fury by the news that local Moslems are going to kill a cow on a feast day. Serious clashes, however, are infrequent.

The Hindus, numbering 256,000,000, form the great majority of the Indian population and they possess the wealth of the country. The Moslems, 90,000,000 strong and a powerful minority, fear the Hindu influence and economic power. They dream of sections of India where the middle-class Moslem will have the wealth of the Hindu and at the same time will be able to keep his own religion undefiled. They call these areas Pakistan. Christians come third as far as numbers are concerned, about 8,000,000 in all including both Indian and European followers of Christ. Then come the 5,500,000 Sikhs, centered largely in the Punjab; 1,000,000 Jains, a small but wealthy community; and the Parsis, a very influential minority living for the most part in Bombay and Surat. The Buddhists are few in number since in India Buddhism has been largely absorbed into Hinduism. According to an Indian estimate nearly 10,000,000 tribespeople still follow the religious practices of the aborigines. They believe in many spirits that control the most minute details of daily life and whose favor must be constantly sought.

The Hindus are divided into four main castes, which again are subdivided into hundreds of others. There are today over two thousand castes! Of the main four the Brahmins, or the priests, are first—the “twice born” who wear the sacred thread. Then come the Kshatriyas, or warriors, the Vaisyas, or merchants and farmers, and finally, the Sudras, laborers or menial workers.

Below all of these are the sixty million outcastes, sometimes called the Untouchables, at other times the Depressed or Scheduled Castes. They live in a separate section of the village or town and are usually denied access to the temples, although these places of worship are open to them by law. They are not permitted to use common drinking places and similar facilities. In some parts of the country, their very shadow pollutes any person of caste. Some of the many prohibitions that have been imposed on these people are gradually disappearing. Older Indians cling to accustomed ways, but younger leaders accept the fact that the outcastes have a right to live a full life. As India becomes more and more industrialized, caste is being broken. Very slowly as economic life changes, the caste requirement that a person follow the occupation of the group into which he was born is being violated.

There is little intermarriage between castes or between Hindus and non-Hindus. As a rule Hindus are vegetarians—some of them won't even eat an egg—and the great majority still insist that their food must be prepared according to caste laws.

Hindus regard as sacred many forms of life—the monkey, the cow, and the peacock—besides their many gods and goddesses. They have no organized church services although the temples are always open. In their homes the women perform the daily *puja*, worship, and throughout their lives there are many religious ceremonies attached to all the various aspects of life. They name their children for famous kings and queens in Hindu history and also for such

goddesses as Lakshmi (Goddess of Wealth) and Sarasvati (Goddess of Wisdom). They worship such gods as Krishna (the Saviour-God) and Ganesh (the elephant-headed God of Wisdom). Hinduism has also produced its saints and the greatest of all Indians, Gautama the Buddha.

There are many different definitions of Hinduism, all of them in part correct. Some say that it is a majestic philosophy of life; others that it is a vast social system, laying its claim on man from long before his birth until after his death. To still others it is a system of thought built around the central idea of the transmigration of souls. Within Hinduism through many centuries there have appeared spiritually minded men and women to whom religion brings an experience of close personal relationship with the Divine. This kind of religion is known as Bhakti, or the Way of Devotion. With them, the modern message is "that of the indwelling divine life springing up in the individual soul and making it impossible for one man to use violence against another in whom he knows this divine life to dwell."

There have been reform movements in Hinduism, and among the educated Hindus there has been a purging from caste intolerance, from superstition, and from the subjection of womanhood. Among the great masses of village folk old beliefs and practices persist. "The temple bells still call, melodiously. The images still are worshiped with simple offerings. The priests still exercise potent sway. The scriptures are still read forth. The Brahman still strides along the street, master of all because of the majesty of his birth and the austere self-discipline of his life."

Something else remains: "At the back of all the eternal trappings of Hinduism is the *unconquerable belief, deep in the heart of the Indian people, that as a soul sows so shall it reap, and that to reap it must return.*"¹ It is not possible to overstate the influence of this basic Hindu belief in the reincarnation of souls and in the doctrine that in the next life the evils of one life are punished or the good deeds rewarded. This doctrine, *Karma*, justifies the *status quo*, for privilege is interpreted as the result of good action in a former life and the misery of the oppressed as the result of wrongdoing heretofore. There is little chance of social justice being done in India, on anything like a scale adequate to deal with the problem of Indian poverty, as long as the people as a whole find their source of hope in the doctrine of repeated rebirth.

As for the Moslems, they have no distinctions of caste or class. They eat all meat except pork. Their womenfolk have long been kept in *purdah*, that is, veiled and separated from the men. Today this custom is changing gradually. It prevails largely among the lower middle class and the older generation. The men worship Allah in their mosques and have regular prayers there on Friday, their holy day. However, wherever a Moslem may be at dawn, noon, or sunset, he will go through the stages of his daily prayer. In public gardens, on the roadside, and in the fields one can see the Moslem prostrating himself before the one God. The very word Moslem means "the one who submits," and Islam, the

¹ Quotations are from *Indian Crisis*, by John S. Hoyland, pp. 118-119. London, George Allen and Unwin, Ltd., 1943.

name given to the religion of the followers of Mohammed, is a faith of submission before the One in whose sight man is mere nothingness. Their children are named for the historical characters in Islam—the boys for Mohammed, the Prophet, and the girls for his faithful wife, Khatija, or for his favorite daughter, Fatima; or they may be given distinctive religious names—Beloved of God, Slave of God, the Seeker of Truth, or the Blessing of God.

Islam arose in the deserts of Arabia in the seventh century. To Mohammed and to those who followed him the solitude and the vastness of the desert emphasized the insignificance of man and the mightiness of the one God, Allah. The Moslem is like the early Hebrew in that he has an unshakable and almost fanatical faith in divine aid, a detestation of the making of any image of God, an unquestioning reliance upon a sealed and given code of revelation and law, and the conviction that the people of the Book, the Koran, are a chosen and peculiar people.

Islam has five pillars: *Confession* (The creed is the shortest in the world: "There is no god but Allah; Mohammed is the Prophet of God"); *Prayer* (five times each day); *Fasting* (The chief Moslem fast is that of the month of Ramadan); *Alms* (Legal alms, which purify the remainder of the wealth of the worshiper, may be given to the poor, the homeless, the tax collector, slaves, debtors, those fighting for Islam, and wayfarers); *The Pilgrimage to Mecca*.

Instead of developing a vast caste system in which one group was utterly dependent upon another, Islam developed the idea of the brotherhood of all believers, the equality of

all men in their nothingness before the greatness of God. The emperor worships at the side of the beggar in the mosque. From Morocco to Java and from China to Zanzibar, Moslems are all blood brothers, owning the same holy book and bowing in prayer toward the same holy spot.

The Moslem takes his religion very seriously. Families will save for a lifetime in order that one member can make the pilgrimage to Mecca. Undoubtedly there is a certain amount of formalism, but even so the loathing of idolatry, the discipline of tithing, of set hours of prayer, and of fasting have made their imprint on the Moslem character.

As we have already seen, the Hindus are the majority group in India, outnumbering the Moslems about three to one, and the Christians come next in number, followed by several smaller groups. The Sikhs, their name meaning "learner," are next in line numerically. They might be called a sect of the Hindus. Their creed involves belief in one God and condemns worship of other deities. At his initiation, a Sikh promises to worship one God, to bathe frequently, never to cut his hair, always to wear a weapon, to honor his *gurus*, teachers, and to be faithful until death. Although Sikhism was originally a revolt from the idolatry and the caste system of Hinduism, a large number of Sikhs at present adopt caste, keep Hindu festivals, observe Hindu ceremonies, and even present offerings to idols in Hindu temples. The precepts most strictly enforced today are that the hair of the head and face must never be cut and that smoking is a habit to be avoided.

The religion of the Parsis, descendants of immigrants

from Persia, is Zoroastrianism. They believe in the merit of good works and worship the four elements, fire, earth, air, and water. The Jains represent a revolt against the practices of the Brahmans, and they are noted as builders of temples, erecting them as a work of merit without any reference to their use. The Jains stress right knowledge, right intuition, and such right practices as non-injury to animal life, kind and true speaking, honesty, chastity in word, thought, and deed, and renunciation of earthly interests.

Buddhism represents another reform movement that sprang from Hinduism. Buddha, the "Enlightened One," was born a Kshatriya prince about 500 B.C., but through renunciation, struggle, and personal discipline became the great religious teacher of the common people of India. The ethical teaching of Buddhism is lofty and noble. It proclaims social equality and so has no place for caste. It accords full freedom to women, stands for education, literature, and art. The percentage of literacy among the Buddhists is higher than among the Hindus. Buddhism, however, has been practically driven from its original home. It is a minority group in India, but has a large following in Burma and other Asiatic countries.

Millions of Indians are still animists, believers in many spirits that control the most minute acts of daily life. Their religious customs include bloody offerings to win the favor of these spirits, wild dances, and witchcraft.

The oldest Christian community in India is in Travancore, South India. Its members are commonly known as Syrian Christians and they number about one-fourth of the entire

Christian population in India. According to tradition the Apostle Thomas brought the Christian message to Travancore during the first century—about the same time that St. Paul was preaching in the Mediterranean area and Christians were being persecuted in Rome. There is no doubt that there was a flourishing church in Travancore very early in the sixth century. The Syrian Christians have gone into all parts of India. They are found today on the faculties of most universities and in many other influential positions.

The Roman Catholic church began its missionary work in India during the thirteenth and fourteenth centuries, and its influence began to be felt seriously about A.D. 1500. The best known Roman Catholic missionary was Francis Xavier, an enthusiastic and self-sacrificing priest. Often he was homeless, traveling about the country on foot, suffering from cold and hunger, and exposing himself to perils from sickness and robbers. Today there are more than two million Roman Catholics in India—nearly a third of the entire Christian community.

Protestant German missionaries began work in South India early in the eighteenth century. William Carey, the first English missionary, arrived in Bengal in 1793, and Adoniram Judson, the well known American missionary, landed at Calcutta in 1812 and went on to Burma where his great work was done. Christian work developed slowly. It was opposed by the East India Company. Christians were persecuted, and Indians and missionaries alike endured great hardships. The faith and bravery of the new converts strengthened the movement through the years. More and

more mission societies in the British dominions, Europe, and America sent workers to India. Interdenominational organizations—the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, the India Sunday School Union, the Mission to the Lepers—developed strong programs. In 1914 the first session of the National Missionary Council of India, Burma, and Ceylon (renamed in 1923 the National Christian Council) was held. This body has done and is doing much to strengthen the work of all the churches through co-ordinating their activities and developing fellowship with Christians of other lands.

Today Christians are found in most parts of India. There is a growing group of well educated men and women and young people who are speaking for their faith and for India in clear and convincing terms. And there is the great body of Christians, especially in the mass-movement areas, who are comparatively recent converts. It is these last who feel the pinch. As we have seen, culturally and socially, Hindu and Moslem life revolves around religious ceremonies. The Christian cannot take much part in these and as yet he has little cultural or social heritage of his own. Some encounter economic handicaps. For example, government posts are given on a basis of communal percentage. Eight school-teachers or clerks may be required of whom five must be Hindu, two Moslem, and only one Christian. In private enterprise, as a rule, Hindus employ only Hindus and Moslems Moslems, and there are few Christians with capital enough to start businesses of their own. Politically, the Christians

are a small minority with no real voice except through a few outstanding leaders.

RELIGIOUS CONFLICTS

In the schoolrooms of northern India the children love to sing a song written by one of the greatest of modern Moslem writers, Sir Mohammed Iqbal—a poem that all Indians appreciate and sing practically as a national anthem. These are the words:

The finest country in the world is our India,
We are its nightingales, it is our rose garden;
The highest mountain range, the neighbor of the sky,
Is our sentry and our protector;
In its lap play thousands of rivers
Which make of it a garden that is the envy of the world;
Religion does not teach us to bear enmity towards one another,
We are Indians and our country is India.

Religion does not teach people to bear enmity or to quarrel, and yet a great problem in India today, the communal problem, is at heart a religious quarrel intensified by the close relationship between religion and politics. Hindu-Moslem tension colors all public activity and inactivity and is near the center of political consciousness in current Indian affairs.

The religious conflict is reinforced by political tradition. The Hindu looks back to the Golden Age of India in the fourth century A.D. under a dynasty of Hindu emperors. The Moslems recall the Moghul empire less than three hundred years ago when they ruled over most of India, and remem-

ber that though they are a minority in India, they are part of an Islamic brotherhood stretching from Africa across to Burma. The wealth and economic power of India are mainly in the hands of the Hindus. Some think that if the Hindus obtain great political power as well, Indian Islam may become more and more suffused with Hinduism until it has lost its old identity. Moslems also remember the fate of Buddhism. They fear that Islam, however great its strength beyond the borders of India, may suffer the same fate. "To the devout Moslem there is something dreadful, beyond Western understanding, in the thought of the relentless over-growing of his faith by what he regards as the Hindu jungle."¹

As has already been shown, political allegiance in India is largely a matter of connection with a religious community. There are two major political parties, the largest of which is the Indian National Congress. This is a nationalist and non-religious party that includes Hindus and Moslems, landlords and peasants, businessmen and workers in its membership. The second party in strength is the Moslem League. There are also the Hindu Mahasabha, which is strictly Hindu, and the Depressed Classes Federation, founded by Dr. Bhimrao Ambedkar, the first Untouchable to rise to national prominence as a political leader.

During the early stages of Indian democracy, there came into being what many consider the "pernicious" system of

¹ *The Future of India*, by Reginald Coupland, p. 26. Part Three of *Report on the Constitutional Problems in India, 1942-1943*. London, Oxford University Press, 1944.

separate electorates. Under this system Moslems vote for Moslem members of the legislature, Anglo-Indians vote for Anglo-Indian members, while the Hindus have the General Seats. The sorry result is that usually it is only the communally-conscious and embittered Moslems or Hindus who have a chance of being elected. When they stand for election they stir up communal differences and are often elected on the strength of their religious "keenness." Once elected, the members are generally concerned only for their own group and are out of touch with the currents of thought of the other religious communities.

The political aspect of Indian life dominates all else. Imminent Indian independence raises the question "Who is to govern?" and Indian nationalism accentuates it because it has adopted the democratic ideology of the West, the rule of the majority. The Moslems know that they number less than one-fourth of the Indian people and their revolt is against this "numerical democracy." While the Hindus talk about a "Hindu Raj," or Hindu rule in India, a rapidly growing proportion of Indian Moslems now feel that their primary allegiance is to the Pan-Islamic brotherhood and not to what has been called "the sub-continent" India. Therefore, Moslems want (1) separate communal electorates, then (2) a separate Moslem state in India, and possibly (3) a pan-Islamic federation between this "Pakistan" or separate state and the Islamic countries outside of India.

As a result of World War II, the movement toward independence has been greatly accelerated. The path to freedom no longer lies only through a struggle with the British gov-

ernment, but largely through a settlement among Indians. The Congress Party, convinced by the result of the 1937 elections that they had the majority of the people in British India behind them, tried to take a short cut to national unity by ignoring or absorbing the Moslem League. The Congress leaders were clearly intending that Congress should not only have the chief say in determining what form of free government should be adopted but should also, at least at the beginning, take charge of it. According to Mr. Coupland in his report: "It was this exclusive policy, this Congress claim to be sufficiently representative of all the communities that, more than anything else, intensified communal antagonism and brought about the present impasse."

In 1940 Mr. Jinnah and the Moslem League committed themselves to the policy of Pakistan, the "two-nations" doctrine, often referred to as Partition. If the Hindus in the south of India were going to rule, then the Moslems would have their own separate state in the north of India where they would govern. The old communal gulf has widened so fast and so far that it has threatened to split India in two.

In all Indian political discussions at present there is a great tendency to generalize. The Congress Party insists that it fully represents *all* Indian nationalists. The League insists that it *alone* represents the Indian Moslems. Like all generalizations, these are misleading. Not all Moslems want Pakistan. Those who do not are in a difficult position as they lie open to the taunt that "they love India better than Islam."

India may be divided into separate states, but that will

not be a solution of the Indian problem. It would be only a half-way house, for there would still remain the problem of exchange of populations and of a drive toward complete domination either of the Moslems by the Hindus or of the Hindus by the Moslems. Dr. Beni Prasad, Professor of Politics in the University of Allahabad, has declared, "The idea of separation propagates itself naturally by seizing on existing differences and magnifying them into fundamentals."

The thoughtful Hindu and Moslem wants a settlement of communal difficulties. Party warfare has stirred them deeply, for the strength and weakness of communalism lies in its appeal to mass emotionalism. However, can anyone imagine that the Indian villagers prefer a life of constant bickering? They are still responsive to leadership; they want peace.

The heart of the matter has been expressed by Dr. Prasad in his book *Hindu-Muslim Questions*, published in Lahore in 1943. He says:

Government cannot legislate men into tolerance and good will, but official and non-official agencies alike can cooperate to remove ignorance, disease, poverty, privileges, and disabilities on the basis of birth, which predispose the mind to pettiness and jealousy, narrow the horizon and foster strife. . . . The problem will become easier of solution in proportion as it is understood to be part of the entire Indian problem in the widest sense. It is at bottom an aspect of the prolonged adjustment to a plane of subjection, illiteracy, poverty, limitations of horizon, and narrow prejudices which mar the spiritual well-being of all. It is an unmistakable sign of over-acquiescence in a low *status quo* that men are content to fight for the little that there is instead of cooperating to secure the plenty within easy reach.

INDIAN HOME LIFE

No view of the Indian scene is complete without at least a glimpse into family life. In the past all marriages were arranged by parents or friends. Even today in many places the bride does not see her bridegroom before the marriage, although the couple very often manages to find out something about each other's appearance and disposition through servants, relatives, or friends. Even among Christians, many couples marry without having met more than once or twice. And these meetings are always in the presence of others.

Among educated and well-to-do families there is, of course, more companionship between boys and girls. There may even be a mild type of courtship. However, the marriage planned by the young people themselves is the exception in India. There, much more than in any Western country, the girl marries into her husband's family. Except among the Christians and the very well-to-do, there is seldom a separate home for the newlyweds. The girl's hope of happiness lies in her relations not with her husband but with her mother-in-law.

Still, there can be privacy of a sort. Kailash finished her matriculation examination and was married to a young Hindu with just about the same education she had. They, as the youngest couple in the family, went to live with his mother, a very orthodox Hindu woman. Kailash wasn't too sure how it would work. Several weeks after her wedding she came back to the school for a visit. She was radiantly happy. And her English had greatly improved! She and her husband were able to talk together privately in English.

Her mother-in-law, instead of being upset at being left out, was delighted and boasted to the rest of the family of the linguistic abilities of her new daughter-in-law!

The problem of adjustment between the modern Indian girl and the more conservative mother-in-law is more clearly shown in the story of Najma, the daughter of enlightened Moslem parents. She met her husband, Askar, at medical college where they were both training to be doctors. Theirs was a love match arranged between themselves. Mrs. Khan was truly happy that her son had found the wife of his choice, but again custom demanded that the bride come to live in her husband's family.

The Khans were Moslems of the old school, kindly but conservative. Mrs. Khan kept very strict *purdah*, living in the women's quarters at home and wearing the all-enveloping *burka* when she ventured forth into the outside world. Her modern, unveiled daughter-in-law must have been a great trial to her. How could she explain to her even more orthodox friends that Najma was not "shameless" but merely of the new world? Why couldn't Najma return to the old way of things? Surely she could keep proper *purdah* and still practise her medicine.

But to Najma having tasted freedom there could be no return. When her mother-in-law tried to impose restrictions, there was friction. Poor Askar, his loyalties divided, was no real help to either. It seemed that the marriage would fail. Najma threatened to go back to her own family and there was great unhappiness in the household. Fortunately the father-in-law had sufficient courage and breadth of vision to

suggest that the young couple should go to another city to set up their medical practice—and a home of their own. Because in that family there was genuine unselfish love even in the midst of misunderstandings and prejudice, the adjustment was made. However, in many homes throughout India there is still the unsolved conflict between the old ways and the new.

As the modern Indian girl has very often stepped straight from medievalism into modern times, she is in danger of misunderstanding and misusing her freedom. Among the older generation are women like Begum Shah Nawaz, Lady Maharaj Singh, and Mrs. Sarojini Naidu who have entered civic life and have still maintained their balance. But such women are few in number. In the main, the older Indian women are uneducated, conservative, and afraid of the new. To them woman's place is in the home and *purdah* is a badge of respectability. The immature Indian girl, caught between the conservatism and prejudice of her background and the opportunities for freedom in a modern India, is in danger of acting unwisely and is in need of real and sympathetic guidance from her elder sisters, be they older Indian women or Western missionaries.

In one sense it is quite true that a woman's place is in the home, for the home is the center of life. However, the sphere of the home must be enlarged and enriched. Such schools as Forman Girls' School in the old city of Lahore are making a vital contribution to the future of India in their emphasis on homemaking, for India's future will largely depend upon her womanhood. The educated Indian woman is often much

more balanced and unselfish than is the educated man. She has a poise and a graciousness of manner that puts to shame her Western sisters. In the East the son has an inherent importance in the family, for he is essential for the carrying out of most religious ceremonies. The daughter must earn her place in the family life.

THE SCENE IS SHIFTING

There are many young people in India who are doing much more than dreaming about a new Indian scene. They see clearly the problems that have been discussed in this chapter. They know the difficulties to be faced in a country with a rapidly increasing population, a land where most of the people are farmers and only 22 per cent of the men and 5.8 per cent of the women can read and write. They recognize that *swaraj*, or self-rule, is the dominant desire of many and that it colors all that they think and say and do.

There are many blueprints for the India of tomorrow. Plans have been drawn up for mass education on the land and liquidation of illiteracy, for modern agricultural developments, for the establishment of first-rate industries under the control of the government, for new roads and railways, for an up-to-date program of preventive and curative medicine within reach of all villages and towns. For example, the educational program includes a plan of compulsory education for all boys and girls from six to fourteen years of age. The purpose is not only to teach all Indian youth to read and to write, but also to give them preparation for intelligent citizenship.

Thousands of Indian students will be sent abroad for graduate training. Many will come to the United States and Canada. Four hundred and sixty, all college graduates selected from thirteen thousand applicants, all of whom possessed at least a master's degree and were able to speak the English language, were sent by the government in time to begin their studies in the fall of 1945. As many more are scheduled to come both in 1946 and 1947. These students registered for study in thirty-six different fields, the largest number in building research; electric, mechanical, radio, and chemical engineering; industrial and applied chemistry; and agriculture. Many will go later into industrial plants to gain practical experience. In addition to those who are coming at government expense—millions of dollars have been set aside by the government for this project—others, including some undergraduates, will come at their own expense or will be sent by private agencies. Seventy-five such students were admitted to schools in the United States and Canada in 1945.

Dr. M. S. Sundaram, who has been connected directly with three universities in India—Madras, Annanaley, and Agra—is the supervisor of this project. He has declared, "Our students are bound to be impressed by the ideals of democracy and freedom for which America has stood. The young men and women who come to this country cannot help but be influenced by American ideals." These are young people who will help to fashion the new India. They will become pioneers in agriculture, industry, social work. Today they are students doing research in our universities,

sight-seeing in our cities, working in our industrial plants, learning new ways of working and living. Will they find friends among young Americans? How will they be impressed by American life?

During coming years tens of thousands of young people now in high school, college, or university in India will develop a growing concern about world problems. Ideas, attitudes, skills will be the gifts they will bring to change the Indian scene. And Indian youth are already doing their part today in many ways. On the campus, in cities and villages, among all sorts of people their religious idealism is being expressed, as we shall see, in acts of friendly service and social reform. Some of them will play leading parts in the next scenes of India's drama.

Chapter Three

THE STUDENT'S QUEST

*Where the mind is without fear and the head is held
high;
Where knowledge is free;
Where the world has not been broken into fragments
by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arm toward per-
fection;
Where the clear stream of reason has not lost its
way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-
widening thought and action;
There into that heaven of Freedom, my Father, let
my country awake.*

—From “Gitanjali,” by Rabindranath Tagore

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MARJORIE DIMMITT has just returned to India for her third term to teach at Isabella Thoburn College in Lucknow. She was born in Martinsville, Indiana. She graduated from De Pauw University, where she later taught, and received her M A. from Wellesley College, teaching there as well. In 1919 she received her commission as a missionary of the Methodist Church.

GETSIE SAMUELS is a leader in educational and social work in South India, having received the Kaiser-i-Hind Medal for public services to her country. Her work in the Girl Guides movement has received wide recognition.

D. T. NILES, Secretary of the Christian Council of Ceylon, is one of the younger pastors in the Indian church and is very active among Christian youth groups throughout India and Ceylon.



CHAPTER THREE

THE STUDENT'S QUEST

IN ADDITION TO THE INDIAN STUDENTS WHO ARE STUDYING abroad, there are the large undergraduate student groups now on the campuses of government and Christian colleges. There is also the still much larger number of young people in towns and villages who have little education or formal training. It is the college student group with which the writers of this chapter are especially concerned. Here young men and women come into touch with the Student Christian Movement and with young people of all religious communities. Ideas that lead students into many varied and exciting experiences develop through conversations and activities on the campuses.

India's Student World

BY C. S. PAUL

So far as Christian Indian youth are concerned, the most natural thing is to be educated in Christian schools and colleges with their Christian ideals and atmosphere and regular training in the Bible and church life. Many Christians have graduated from these institutions and are now holding

high positions in governmental and other departments, and many are also showing by the quality of their lives and the standards by which they govern their everyday conduct the transforming quality of the religion they profess. The impressiveness of this fact will be considerably increased when we realize that the majority of these Christians have come from the underprivileged, illiterate, and depressed outcastes of India.

These outcastes are scattered over the whole of India. For centuries they have been kept under the tyranny of caste Hindus, without social privileges and elementary economic opportunities. They became Christians in whole groups, and the areas from which they came are called "mass-movement" areas. They found their economic and social salvation in Christianity, and even today the caste Hindu views them with a certain amount of jealousy and contempt. Even so they are forging ahead and outstanding individuals in this growing group are rising to places of influence in Indian life.

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Young students from the Christian communities have been rendering real service beyond their own group. Women teachers, particularly in the village schools, are frequently Christians. The Christian community also supplies 80 per cent of the nurses and women doctors in the hospitals. The contribution of the Christian community to the nation-building services is out of all proportion to its numbers. This will become apparent when we recall that Christian Indians are only eight million in a land of nearly four hundred million.

IS THE CHRISTIAN STUDENT PATRIOTIC?

And yet Christians are regarded with suspicion by the non-Christian section in the matter of their national outlook. They are often thought of as a denationalized section intent on perpetuating foreign rule. Of course, the Christian Indian is not vociferous in politics, nor does he, with a few exceptions, put himself at the forefront in the national government. In India it is the fashion to think that unless a man is a "Congressite," he is not national in outlook. It is a very complicated question. The most that can be said here is that the Christian Indian is second to none in his love of his mother country and, what is more, in his readiness to serve her real needs to the best of his abilities. For example, the Adult Literacy Campaign has been primarily sponsored and successfully conducted by Christian students in many parts of rural India. The value of this service, which is voluntary, can be gauged when we think of the 86 per cent of India's people who are illiterates, who cannot even write their names in the vernacular—a very low standard of literacy. Thus, if genuine service to one's country is the criterion of true patriotism, the Christian Indian can acquit himself well by that test.

THE HINDU STUDENTS' ATTITUDE

The attitude of the Hindu students makes an interesting study. The average Hindu takes religion seriously, at least on its formal and ceremonial side. Many of them are also fairly conversant with the main teachings of Hinduism, the semi-religious ideas of *Karma* (the theory according to

which action and consequences follow each other in an inexorable causal sequence), transmigration of souls, and the duties of the various castes and stages in an individual's life. Many a Hindu knows well the *Gita*, a sacred book of his religion. He is legitimately proud of the great religious and philosophic traditions he has inherited. He is very sensitive to criticisms of Hindu beliefs and feels that only the ignorant can thus criticize the well established and time-honored beliefs of the Hindus. Any comparative study of religions that would show up the defects of Hinduism produces the worst effects in Bible classes in Christian schools and colleges. But a Hindu with his philosophical religion is always tolerant of other religious beliefs. As Sir Sarvapalli Radhakrishnan says, religions should learn to work side by side on the principle of "live and let live."

The Hindu is, therefore, willing to listen and appreciate to the extent of admiring the high moral teachings of Jesus as one of the incarnations of God. But the teaching about sin and the saviourhood of Jesus does not appeal to him ordinarily, as he has been taught that man is essentially divine and sin does not affect the spiritual and, therefore, the real self in him. Here is the real difficulty of a Christian teacher in relation to educated Hindu youth. When Swami Vivekananda, who made a stir in the first Parliament of Religions in Chicago, says, "Man is divinity on earth and it is a libel to call him a sinner," it finds an echo in every Hindu heart.

Christianity as presented in the colleges does not always get a fair hearing, for Hindus at the moment are obsessed

with the idea of turbulent minorities delaying the day of Indian political independence. They think it is bad enough to have the Moslem minority and that it will be worse to add to it Christians as another minority. Hence, the opposition to conversions. Radhakrishnan believes and teaches that all that is of value in Christianity can be found in Hinduism and that Christianity is only a foreign plant in India. Christian Indians are not to be blamed for this. In none of their political utterances have the leaders of the Christian Indians ever demanded special privileges for their community. They have even said that they will be willing to sacrifice their claims in the interests of the larger whole. Furthermore, the Christian Indian has neither taken sides nor done anything to aggravate the communal tension. On the contrary, in his own way the Christian Indian has been pouring oil on troubled waters. But with all this, the complex in the Hindu mind produced by the Moslem problem has so warped his judgment that he fears another and dangerous rising minority in the Christian Indian. This to the Hindu means further complication and indefinite postponement of the day of independence for India. He may also have a lurking fear that the two minorities, Moslem and Christian, may join hands against him, though this is a wholly unwarranted assumption. In fact, some depressed class leaders and non-Christian leaders have been considering such a possibility to strengthen their political position *vis-à-vis* the caste Hindu.

A certain Brahman official who had had his college education in England and is high in government service once

told the writer that the best thing the British could have done in the past was to have forcibly converted all Indians to Christianity. "In that case we would not be having today the politics of our country disfigured by religious parties. But since that has not been done, it will be best for the missions to desist from making further inroads into the Hindu community. Such conversions only deplete the Hindu fold and disrupt Indian politics." While his opinions on conversion are wholly unfair, his remarks are significant in that they indicate more clearly than ever how the Christian challenge is not faced on the higher religious grounds but is looked at through the present-day political complex of the country.

MANY STUDENTS ARE SOCIALISTS

Quite a growing number of students are socialists. Influenced by Russia they are convinced that religion is an opiate and a bundle of superstitions, kept alive by vested interests to exploit the masses. If they are obliged to attend Scripture classes, they find there an opportunity for supporting their own views. They often point out that religion, as taught in the classroom, is only a high profession, that in the world its performance is poor. They say: "Religion may teach love for fellowman and service to one's neighbor, but what is the actual record of religion both in the West and in the East? Look at the record of Soviet Russia. In the space of two decades it has transformed human nature and has brought about justice between man and man. Can there be a higher principle to live by than from each man accord-

ing to his ability and to each man according to his need?" Even when teachers point out carefully and sympathetically that the evils that exist are due to the wickedness of man and not to the practice of religion, students ask, "Why not then accept communism, for it has succeeded where religion has failed through all these centuries?"

These young idealists, intent on quick returns, find it difficult to accept the deeper claims of religion. It is difficult to make them realize that life is more than food and raiment and that the grave is not its goal. One thing to be said to the credit of these students is that the majority of them are very alert on vital issues and earnest about the position they have taken.

THE MOSLEM VIEW

Moslems are very few in the South Indian colleges, though they are a distinct group. The Moslem student usually takes a friendly attitude toward Christianity, but that is motivated by the consideration that Jesus Christ is, according to his belief, a great prophet, wrongly venerated by Christians as the Son of God and the Saviour of the world. Moslems are also influenced by the political conditions of the country and are, therefore, prevented from facing up to the religious challenge of Christianity.

FELLOWSHIP IN THE CHRISTIAN COLLEGE

The whole setup in a Christian college is conducive to the development of the sense of equality, mutual respect, and the recognition of the innate worth of the individual.

Students from different religious communities thrown together and working together learn to outgrow their prejudices and to respect one another. When there is a large proportion of Christian students in a Christian college, this kind of development goes apace.

It is quite common nowadays to find students of different communities associating freely instead of moving in their own narrow grooves. The day of communal hostels for students has gone for good, and everywhere today there are only cosmopolitan hostels with vegetarian and non-vegetarian mess to cater to the different tastes. This eating together has a great influence on social relations. Only those who know the customary exclusiveness of the Indian communities in eating can realize what a great step forward these cosmopolitan messes are. It is a subtle but potent force revolutionizing the outlook of Indian students and making it democratic. Again cosmopolitan teas and dinners, encouraged by the colleges on various occasions, are a welcome feature of the present-day college life and have great possibilities for the future. These students, drawn mostly from the rural sections, are gradually changing also the conditions and outlook in their villages through their influence.

Now that the war has ended India, like the rest of the world, finds herself in the midst of great changes, and the Christian colleges and schools have their part to play in helping Indian youth to face the future with courage and a conviction based on the divine destiny of man that Christianity offers to all mankind through the saving power of Christ.

Campus Life Intercommunal

BY MARJORIE DIMMITT

For many years the Brahman girls were served separately at Isabella Thoburn College in Lucknow. They had a special little kitchen that no non-Brahman dared to enter; they hired their own Brahman cook. This was done largely to please their orthodox parents, however. The girls frequently invited a Christian teacher to eat with them. At that time all other religions mixed freely at the tables, which were divided only as to kind of food desired, English or Indian. If Indian food was chosen, there was another division according to whether food with or without chilis was desired, and again as to whether food should be with or without meat. Today the vegetarian and non-vegetarian is the only division made among those who eat Indian food, and the separate tables are only for resident and non-resident students.

Hindu and Mohammedan girls, who compose nearly half of Isabella Thoburn's students, enter sympathetically into the Christian celebrations of Christmas and Easter, and the Christians enjoy the happy festivals of Diwali and Id with the girls of other faiths. On Diwali, the Hindu New Year, the goddess of prosperity, Lakshmi, is supposed to visit every house that is freshly cleaned and decorated for her with soft lights. The Hindu students spend many hours filling tiny clay saucers with oil and setting them in long rows outlining roofs and balustrades on the long dormitory verandas. When their wicks are lighted these lamps make

a fairyland sight to add to the beauty of myriad little lights over the city of Lucknow. The whole college flocks out to admire the picture.

Often the Moslem feast of Id, a time of rejoicing at the close of a traditional yearly forty days of sorrow and fasting, falls close to Diwali, since both are determined by the moon. The Moslem girls dress in their most beautiful clothes and early in the day run about in excited groups giving their friends a double embrace. No girl or teacher fails in sympathetic response to the joy of Id. The Moslems also invite girls of other faiths to their feasting that day.

For some years it has been the custom for Hindu and Moslem girls to unite in giving a party for the Christian girls in joint celebration of these two festivals. The program is prepared with great care and always represents the union of the two groups. For instance, a folk dance may be given, with girls who take the parts of boys dressed in Mohammedan costume, all the girls being in Hindu costume. The mutual respect and love back of this party is symbolic of the spirit of Isabella Thoburn College, where barriers of race and caste and language and religion are truly wiped away.

Christmas is observed by the Christians at Isabella Thoburn College with impressive services and gay festivities. A highlight in the celebration comes when adherents of all religious communities unite in the all-college dinner on the last day before the students scatter for the holidays. It is given under the direction of the Students' Christian Union. At three in the afternoon teachers and girls, including the

hundred day students, pour into Parmelee Hall's dining room that has been gaily decorated with colored streamers. Pea *pulao* (a rice dish) and chicken curry for the main dish, tomatoes and onions chopped together for a salad, and Indian sweets mark the menu as festive. Laughter and the home-going buzz of spirits and the singing of carols make an atmosphere that would spell "Christmas" anywhere in the world.

But the scene following could not so easily be duplicated. Outside the dining room door rises a tall evergreen, the campus Christmas tree. Chairs are hastily transported from Parmelee Hall and the students and faculty gather, while from all directions there hurry across the lawn family groups—the cooks and dishwashers and water-carriers and sweepers and gardeners and messenger boys, all with their wives and children dressed in colorful holiday clothes. The program begins near the tree—recitations, songs, little dramas, orchestra numbers—all by the servants, who have been trained by students. Then come relay races and tugs of war among the men and children, while the wives cast one appreciative eye on the fun, one on the long tables piled with gifts.

The gifts for servants have been made by college students or bought with money given by them. Every man helper on the campus receives from the hand of the jolly "Christmas Father" only two silver rupees—seventy cents—but eagerly received, for it amounts to four or five days' wages. For each woman and child there is some piece of clothing. Babies under a year old are certain to get hand-knitted woolen

sweaters, and sometimes there are as many as twenty-two infants to receive them! The most exciting gift of all is the makings of a Christmas dinner for each family—rice (too expensive in North India for daily use by the poor), potatoes, onions, *ghee* (clarified butter), a bit of meat if the family is Christian, or sweets if it is Hindu. The moment the food is received the little family parties start for home, eager and grateful, and the students scatter to plan last-minute stunts to be put on round the big bonfire on the sports fields later in the evening. The small exchange gifts for faculty and students that were in former years hung on the tree have long been turned into money for China relief.

Education Pro and Con

One main defect of the educational system in India acknowledged by many educational leaders has been the purely literary nature of it. There is very little in the way of vocational training. The main object of most schools seems to be to provide civil servants and office clerks. Unfortunately there can be only a limited number of "white collar" positions in an agricultural country such as India. The result of the over-emphasis on high school and college literary education is that today in India there is on one hand mass illiteracy among the peasants and workers and on the other hand mass unemployment and dissatisfaction among middle-class graduates.

There are, however, agricultural institutes where boys are being taught that education and farming go together

and there are some industrial schools where young people are being trained for creative work. Miss Samuels has compiled interesting reports of some hopeful experiments in new types of education.

New Ventures in Education

BY GETSIE SAMUELS

During the last quarter of a century, many interesting and useful experiments have been made of which a few are mentioned representing different missions and different types of schools. In the Y.M.C.A. College of Physical Education at Saidapet men and women are trained to be physical instructors, so that it serves the double purpose of coeducation and physical education. Realizing the tremendous value of this school, government has supported it wholeheartedly and they have very fine buildings and grounds. We find men and women from this college doing excellent work in many of the schools of South India. There is a definite improvement in physique and health of school children, and most school curricula now include physical education.

In Erode, the London Mission has been experimenting with the project method and has established a community training school for men. The aim of this school has been to bridge the gap between the home and the school and to serve the needs of the village community around them. The students take the Elementary Training School examination at the end of the two-year course. But all education is through projects, while conditions of living and learning are

as much as possible in tone with conditions in their homes. This has made possible better village conditions and better methods of agriculture, and more students now desire to go back to the village to work.

In Women's Christian College, Madras, where a wide and varied research on dietetics had been conducted, an extension course was held at which representatives from many boarding schools were able to get the results of this study. Statistics from different schools were examined and each student learned what her deficiency was. This course is sure to have a far-reaching influence and the whole question of nutrition is undergoing a thorough change and investigation.

At All Saints' Training School for Women, Trichinopoly, new methods are being tried with the education of children in the infant and junior stages. A nursery school has been in existence since 1938. This is an important feature of the training department and students learn psychology from direct observation of the young child. The nursery school is very popular and parents and the public have already begun to realize the value of such early training. This providing of a rich, happy environment and training in social habits and the complete freedom of work and play makes a big difference to the children, as they go up from class one for real study and the three R's.

Whereas much emphasis and greater importance is attached to high schools and older children, this training school is trying to educate the public that a good foundation is the one essential thing and that concrete and interesting

methods and highly qualified staff with good experience are needed in the primary school more than anywhere else. New methods from all parts of the country and from the West are adapted to local conditions. Intelligence tests have been adopted and are used in the selection of training students. Self-expression, initiative, and the encouragement to do the best possible work is the goal. It is surprising what good work can be produced when the tradition of the school or class is that only good work is acceptable.

The Young Indian Desires Unity

In India, as in all other countries, there are young people who are dissatisfied with the church as it is and with religion as it is practised. They feel that many of the ills of the present age have come upon the world because of the lack of unity and of the compromise within the Christian church. It does not seem to them that the church has really cared sufficiently for the needs of men. Especially in India where the rising nationalism calls for unity is there a strong criticism of the many divisions of the church. The late Bishop V. S. Azariah, one of India's outstanding Christian leaders, once said: "The young Indian Christian wants unity with all his Christian fellow countrymen; he has no use for a church that divides."

Moreover, the young Indian wants unity or at least a basis of understanding with his non-Christian countrymen. Some young people still believe that the Christians should be a group apart, but more and more would agree with the point

raised by a young South Indian professor at a Student Christian Movement Conference in the Punjab. "The Christian students don't know the customs of their non-Christian classmates. I mix freely with the non-Christians and they say that I am unusual. 'The other Christians go away by themselves after class and never mix with us,' those of other religions claim. The result of this is that non-Christians regard us as separate and not true Indians. Some show little interest in national freedom or the other problems of our country, and so are held in suspicion and contempt. This isn't true in South India where churches have been established for a long time; there we are an integral part of the community life."

"Each One Teach One"

One of the greatest challenges to Christian youth is the desire for a literate church. The "Each One Teach One" campaign has enlisted the enthusiastic support of small bands of young boys and girls in churches all over India. And one of the greatest needs of the Indian church is for a better educated ministry. The right study of theology is perhaps more important than Indian youth would admit at present, but it must be a theology expressed in words that have meaning today. As in America, there is great need that ministers be trained for youth work and be helped to understand the economic and social problems of their day. Religion is life. To many a nominal Christian Indian youth, religion as the church teaches it has been relegated to sec-

ond place. Communism to him presents much more of a challenge for religious living. What is needed in India as elsewhere is a literate and consecrated church with the burden of men's whole lives on its heart and soul. The part the trained Indian Christian minister will have in the building of such a church led D. T. Niles to write the following three-way conversation.

*An Indian Conversation on the Church
and Christianity*

BY D. T. NILES

The Characters

A Christian minister of India

An Indian Christian undergraduate student

A Hindu student

MINISTER: Are you not in the final year at the university?

STUDENT: Yes.

MINISTER: What do you intend to do after you graduate?

Have you decided yet what profession to enter?

STUDENT: No, not quite. But now that you have opened the subject, would you mind my asking you why you chose to be a minister?

MINISTER: Not at all. It is difficult to explain adequately all that led me to my choice; but the main reason was a desire to share directly with everybody the good news of Jesus Christ.

STUDENT: But cannot that be done in whatever profession

you are? And especially done best outside the ministry? Indeed, as far as I am concerned, it is this very desire to be an effective witness for Jesus that has made me not think of the ministry at all.

MINISTER: Why?

STUDENT: The church is an institution, and it has often seemed to me that the witness of individual Christians is offset by the ineffective witness of the church as a whole.

HINDU: Exactly! I am not quite sure what you mean by the individual's witness to Jesus, but the witness of the church is quite plain. It exemplifies no religious value worth mentioning.

MINISTER: How can you say that? Fellowship, worship, prayer, service—surely these are religious values!

HINDU: Yes—but they are the values about which the church only talks. Take your last Student Christian Movement camp, for instance. If the church stands for fellowship, why did you spend one whole evening discussing the possibility of having what you call a communion service? We non-Christians at the camp were very much interested in the way in which many of you attacked the church then. It seemed to us that the church constituted the chief hindrance to Christians having full fellowship among themselves.

STUDENT: But then, you cannot understand all the history that lies behind this difficulty of having a common communion.

HINDU: I do not want to understand. Why should I? My concern is with the church as it is and its witness. You say

the church witnesses to the values of worship, prayer, and service. Does it?

STUDENT: I am not qualified to speak about the church witnessing to the values of worship and prayer, but I am not satisfied with its witness to "service." The church does a certain amount of social service, it is true; but I should like to see the church stand for and work for basic justice. The administration of palliatives is not true service.

HINDU: I do not know what you have in mind when you talk of the church working for basic justice. Perhaps you are thinking of the poor and their capitalist landlord; perhaps you are thinking of the overpaid bishop and the underpaid catechist; but to me the words "basic justice" bring to mind the whole problem raised by imperialism. What has the church as a church done in India for the cause of self-rule? What has the church as a church done in England to secure for India basic justice? It is commonly said that the church is the handmaiden of privilege and that the clergy are the servants of the rich. It seems to me to be equally true to say that the church is the greatest bulwark of the *status quo*.

MINISTER: But are you quite fair to the church in your criticism? Not that I intend to answer your arguments, but I wish to remind you of one or two other things. Think of all the general uplift work that the church has accomplished in our country. Think of all the money that is sent to India and Ceylon by the missionary societies. Think of . . .

STUDENT: Wait a minute. You are talking of the money sent by missionary societies. I wish it were sent more as an act of justice than of charity or help. It is our money sucked away by imperial rule that they are sending back to us. While as for the general uplift work that the church has done, it is not argument for the church as a church. I can help with that work without becoming a minister.

MINISTER: Yes, you can. And that reminds me that so far in our conversation we have completely missed the real issue. The real issue in all discussions about the church is not the relationship between missionary societies and the mission fields, but the relationship between individuals and Jesus.

STUDENT: How do you mean?

MINISTER: What I mean is that the church even in its present form is the church, the body of Christ; and one cannot belong to Christ without belonging to the church.

HINDU: Do you mean to say that one cannot accept Christ without accepting the church?

MINISTER: No. We accept Christ, we belong to the church. Or to put it differently, when we accept Christ, the church claims us.

STUDENT: Are you not there using the word church in the sense of the "Christian community"?

MINISTER: Quite. And that to my mind is the main question. Am I as a disciple of Christ willing to take full responsibility for and in the "Christian community"? Am I willing to be identified with it in its shortcomings as well as in its greatness? For it seems to me impossible to work out a

purely individual relationship between Christ and myself without reference to the community of which he is the accepted head.

STUDENT: I can understand if you mean to say that a Christian must seek fellowship with fellow Christians; but I do not follow you when you say that a Christian must identify himself with the whole Christian community of which Christ is the head, when obviously there are so many Christians who deny that headship, and in the church's organized life there are so many aspects by which it is denied.

MINISTER: But does that constitute a good reason for running away from one's responsibilities to and for those members of the family? Can I play the elder brother because somebody has turned out to be the prodigal son?

HINDU: Please excuse me, but I want you to explain. And before you explain, I want you to understand my peculiar difficulty. As you know I am not an orthodox Hindu. Hinduism is a system I cannot accept and be loyal to. My heart hungers for a personal relationship with God. And in spite of all the teachings about God in Hinduism, he is to me really unknown. For how am I to judge whether the teachings are true and what teachings are true? I have read the Gospels, and Jesus satisfies both my needs. He is someone to whom I can be loyal. He captures my heart. He is also someone in whose presence I feel that the task of judgment is no more mine. I have not to say whether his teachings are true or whether he is true. I only wish that he would say whether I am true.

He captures my head. But if in accepting Christ I have to accept the church also, how will I be the better for it? From Hinduism as a system to Christianity as a church makes no difference.

MINISTER: Perhaps not from your point of view. But look at it this way. I do not deny your criticism of the church. But cannot you admit that even if in many ways membership in the church does not constitute a privilege, it is at least a responsibility that one dare not shirk? You cannot wash your hands of your brethren even if they are prodigals.

HINDU: Do you mean to say, then, that those people who call themselves the friends of Jesus but do not completely identify themselves with any section of the Christian church are not Christians in the full sense?

STUDENT: I suppose you would say that they are Christians, but that they are shirking a very important part of their Christian responsibility.

MINISTER: Yes. But by that I do not want you to feel that I agree to thinking of the church *only* as a responsibility. It is to me a tremendous privilege to belong to the church. It is the church of the saints down the ages; it is the home of the faithful of all times.

STUDENT: But the inspiration of the saints is also to those outside the church?

MINISTER: Yes. But in the life of the church we have access to the heritage of the saints in a way more vital than it would be if our access to the saints was only through and in general history.

HINDU: I can understand that. In fact what still appeals to me in Hinduism is just that. The life of our saints and their tireless search for God together with their experience of God still throbs in our religious life and practice. Only, it is so diffuse. I wish it were possible for me in becoming a Christian to feel that while I am making a new beginning, I can at the same time feel that I am not making a new beginning.

MINISTER: I think I understand you. It is certainly one of the main responsibilities of those of us who are Christian nationals to cleanse the church of its strangeness. We want Christianity to be at home in the Indian atmosphere.

STUDENT: There we come up against our old problem of the relationship between the mission societies and our churches.

MINISTER: I do not know whether you realize the actual nature of the problem about which you are talking. The problem is not that the mission societies are a hindrance to the progress we may wish in India. Their work has been in other fields.

STUDENT: How do you mean?

MINISTER: What I mean is this—that the money they send is largely used for maintaining existing institutions, schools, hospitals, and the like. There is hardly anything available for what I call “adventuring.” The new missionaries they send are handicapped by the traditions set up by some older missionaries, a handicap that is exploited by many of our older nationals. And, all in all, the machinery of the church, as it is, is not related to the kind

of development of which we are thinking. We want more younger men of our own and more money of our own to carry on new adventurous work.

STUDENT: That helps me to decide. I am willing to lend a hand. You can take that as my answer to your original question. I want to be a minister.

Not all young Christians are so outspoken as this student, nor are all so critical. Conferences, retreats, school and church discussions are all playing a large part in stimulating thought among Christian youth in India and directing them toward decisions for Christian service. Many are seeking earnestly for training for work in the church. Their Christian commitment leads young people into many forms of service, as we shall see.

Chapter Four

WE WOULD BE BUILDING

I crave not Power
I crave not Heaven
I crave the release from suffering of all creation.

—*Ancient Hindu prayer, used daily at morning
prayers at Mahatma Gandhi's ashram*

M. A. THOMAS is Secretary of the Student Christian Movement of Madras, coming to that position after pioneer work with the All Travancore Relief Committee, the Kerala Youth Christian Council of Action, and the University Students' Hostel attached to the Christa Prema Seva Sangh in Poona.

SAMUEL SHAM LAL and I LAUNTOSHI AO are young Indian Christians active in the Christian communities of their areas, the former at Sansarpar in the Punjab, the latter in Assam.

SAMUEL DEVAPRAGASAM, a Christian minister of Madura, is widely known as an evangelistic and educational leader. In 1943 he became administrative head of seven pastorates with a Christian community of nearly 9,000.

MANORAMA POWAR, born in Miraj, is Director of Social Reconstruction Work in the Satara area where the influence of her work reaches Untouchables and illiterates and also the educated wives and daughters of some of the leading families.

CLARENCE FALK was appointed in 1940 to go to India as a missionary of the Presbyterian Church in the U.S.A. He is now doing evangelistic work at Sharakpur in the Punjab.

K. K. CHANDY, called the "Kagawa of Travancore," is a member of the Society of St. Thomas, Christava Ashram, at Manganam near Kottayam. He is now working among homeless boys near Alleppey.

AUGUSTINE RALLA RAM is the General Secretary of the Student Christian Movement of India, Burma, and Ceylon. He has served as a pastor and church leader in India and has participated in fellowship missions to the churches of England and America.



CHAPTER FOUR

WE WOULD BE BUILDING

PROGRESSIVE YOUNG PEOPLE MUST BE CHALLENGED BY A program of Christian action that will lead to service in the community and nation if they are to be kept within the church. The conviction that this is true has inspired forward steps in Christian youth work in India.

After the Amsterdam Conference in 1939, the National Christian Council of India, Burma, and Ceylon attempted to coordinate the work of Christian youth organizations in India. A conference was held at Nagpur in February, 1940, with representatives from the India Sunday School Union, India Christian Endeavor Union, Luther League, Wesley Guild, Student Christian Movement, Y.M.C.A. and Y.W.C.A., and the Council of Christian Education of the Methodist Church in South India. It was decided that a united Council of Work among Young People was needed. Then the war came, and the plans could not be carried out.

Definite attempts are being made now to relate youth work more closely to the church, to bring students and working youth more closely together, and to link Indian young people with Christian youth of other lands. Some of the immediate activities proposed are a survey of Christian

youth work in all of India, a program of Bible study and evangelism, leadership training institutes, preparation of Christian literature through united effort, publication of a youth bulletin, camps and conferences for the high school group, and an All India Youth Week.

There are plans for provincial youth councils as well as a central body, and efforts are being made to develop more cooperation with other youth organizations such as the Boy Scouts and the Girl Guides.

Young men and women are being challenged to consider the Christian ministry as a life work through which they may sacrificially devote their best efforts to the building of a new India. It is also encouraging to see how young Christians are sharing in intercommunal fellowship and service as they carry forward their own plans for larger service.

Youth Pioneer

BY M. A. THOMAS

The Student Christian Movement in the area around Madras and Vellore felt the need for an intercommunal youth council, took the initiative, put forward the challenge, and gave the inspiration to other student and non-student organizations, Christian and non-Christian, to come together for the purpose of organizing political discussions and undertaking a program of action. A three-point agreement—National Independence, National Unity, and Social Justice—was settled upon, and it remains the foundation on which the various differing organizations stand united. The Student

Christian Movement, the Madras Student Organization, the Young Men's Crescent Society, the Moslem Students' Union, and various youth and student groups from Law, Loyola, Presidency, Medical, Engineering, and Women's Christian Colleges joined as full members and the Y.M.C.A. and the Y.W.C.A. as interested invitees.

The Council's strong points are that it brings together divergent groups who otherwise would never meet, and that it provides a platform for the differing self-satisfied organizations to think together and to plan a common program.

This intercommunal council organizes one-day conferences and discussion groups and arranges series of lectures. Representative leaders are invited and members confer with them on various problems, such as national government, national defense, and food. Every year the council runs a three weeks' summer school to train youth for rural service and cottage industries. As a result of the work of the council, youth groups representing widely different opinions—Congressites, Moslems, Liberals, Communists, and Justicites—have come together on certain agreed lines and have undertaken intelligent political study and some constructive work on food and social problems.



Youth Seeking Leadership

Many Christian youth in North and South India are looking to the church for leadership in the bewildering age in which they live. There is a great desire on the part of

some of them to be allowed to enter into the life of the church in a more active and useful way. While many are content to sit through the morning service and feel that they have thus fulfilled their Christian duty, others want to have a share in building their church into a more satisfying fellowship. This does not pertain only to college groups.

Village Youth in Action

BY SAMUEL SHAM LAL

The first youth conference of the Punjab Synod of the United Church of Northern India was held in Jullundur City. Two boys from our village went, Ram Nath and myself. At the conference we discussed how to help our pastor and to serve Christ in the church. We organized a youth group in our village, Sansarpur, so that we could help our church. Dharam Chand was our president and Daniel Lawrence, our secretary.

Many committees were appointed—a Revival Committee, a Village Uplift Committee, a Sunday School Committee, and a Prem Sabha to plan for meetings of singing. The Sunday School Committee started a Sunday school for about thirty-three children. The Revival Committee began teaching the illiterate Christians the Lord's Prayer, the Creed, and the Ten Commandments. Later twenty members were prepared for communion and joined the church. The girls began holding evangelistic meetings for the non-Christian women in the village. The Village Uplift Committee urged all to clean their houses and the drains from the

houses. The members helped them to clean their places and to dig ditches for the dirty water to flow away to a near-by pond.

When Miss Gregson came to visit us, she told us of the activities of other groups and suggested that we begin a program of adult literacy in our village. Miss Smith of Moga came to teach us how to teach others. Fourteen boys and girls began teaching twenty-eight older people. One boy taught his grandfather.

The youth committee of the synod sent a small library of pamphlets which we enjoy reading. They also sent a Bible to use in our meetings. We hold meetings twice a month. We have organized a football team and play football every night.

FOR CHRIST AND THE CHURCH

Many of the youthful members of Christian Endeavor societies throughout India are giving valuable assistance to their local churches. Endeavorers sit together at the evening service to lead the congregational singing. A Christian Endeavor choir frequently provides special music. Endeavorers decorate the church for special days, such as Easter or Christmas. Some procure and arrange the flowers for the regular services, and after being used in the sanctuary the flowers are taken by them to the sick in their homes or in hospital. One society raised the money to purchase a harmonium for the use of the church, Sunday school, and Christian Endeavor society. Another raised the money to support the pastor of a needy church in a poor village.

Many societies help to care for and beautify the church buildings, plant and cultivate the church gardens, and keep clean the church compounds. One society was instrumental in providing electric lights for the church buildings. Often the hymnals for a church are taken care of and repaired by Christian Endeavor members. One society reported that it had gathered together books for a church library and was taking care of them and of the reading room. Certain members ring the bell or beat the gong announcing the time for services; others form processions in the villages and march through the lanes singing when it is time to go to church.

Endeavorers give valuable volunteer service to pastors. When they study the history and polity of their own church or denomination, it makes for church loyalty, and also there is Christian Endeavor Union work that makes for interdenominational friendships and cooperation. The study of missions, including the history of missions and present-day policies and problems, makes for better understanding of church and missionary work and a finer personal relationship among individuals, both Indians and those from other countries.

Many Christian Endeavor societies give generous support to the National Missionary Society, the purpose of which is to unite all Christian denominations into one society for the evangelization of India and adjacent lands. Some have sent money for missionary work among the Indians in Africa. Christian Endeavor members often lead in the social life of the church, arranging church socials, picnics, sports, and other events, promoting clean amusements and recreation,

not only for themselves but for all others in the church. Invaluable work is being done in countless places for the Sunday school. In many churches the Christian Endeavor society provides the only training school for the future church officers.

The Influence of Christianity

BY I. LAUNTOSHI AO

Fifty years ago the Naga Hills of Assam, India, remained a land of head-hunters. Peace and happiness were unknown to the inhabitants. Only recently Christianity took hold of the people through the loving service of missionaries. The Christian Endeavor organization has contributed its share in bringing about this change of heart. It has taken root in many villages. The young people are taking much interest and doing their best to promote the activities of the Christian Endeavor societies. From a small beginning the society has grown in strength, utility, and power.

To mention but a few, there are Evangelical, Visitation, Music, and Flower Committees with their interesting programs of work. Firewood from the jungle is collected by Christian Endeavor members and freely given to the poor and aged. The Music Committee adds cheer and joy. The Endeavorers try to teach others and hold night classes for adult literacy in different villages. Funds are collected for the society by providing special occasions, entertainments, dramas, and the like. Individual and family prayers are proving a blessing to this Christian community.

High School Students Do Their Part

BY SAMUEL DEVAPRAGASAM

Boarding schools for boys and girls are centers for much Christian action. These students are some of the most capable among Indian youth, and close contacts with their teachers, both Indian and missionary, give them unusual opportunities for service.

The boys of the Pasumalai Boarding School have their Young Men's Christian Association. This organization has conducted two or three night schools in neighboring villages during the school term. They have organized these schools chiefly for young people of their own age, twelve to sixteen years, but some adults also attend. Most of the pupils are too old for the elementary school or unable to go to regular schools because of their occupations. To conduct these night schools, the boys go out by threes and fours.

During their vacations, the Pasumalai boys distribute Christian literature. Their biggest effort is to get to the people a very popular pamphlet called "A Guide to God," which gives selected portions from the Gospels narrating the life of Christ. The pamphlets sell for one *anna* each, or about two cents in our money. The boys distribute them from house to house or sell them on street corners and in the market place. They also distribute pamphlets costing one *pie*, or one-sixth of a cent. These contain very short Bible stories, brief texts on Christian practices, and suggestions for lifting life to a Christian standard. Many of them deal with health and temperance.

On Mondays and Fridays the boys often go in groups to festivals or spots where crowds of people on a pilgrimage have gathered. The boys take their places and start singing a Christian song. A crowd gathers quickly. Then one of the boys starts shouting. He may cry, "Here is a story about a wonderful physician," or "Hear and read about the friend of Untouchables." Then the story is told, and many copies of the pamphlet are sold. Thousands and thousands of these one-pie leaflets are sold every year by young people from the boarding schools and from the churches.

The boys who visit the villages also carry bags containing exhibits of Christian literature sent from national headquarters. Each must provide his own bag.

By spurts, under the influence of a revival service or some particularly consecrated teacher, the boys have a special time for practical service. Then they journey to what is called a Labor Settlement or a slum area. There with their own hands they clean the streets to demonstrate their good will and spirit of humility.

Girls also do special service. Instead of cleaning streets or selling literature in public, they go with a social worker, Bible woman, or teacher to visit in homes. Sometimes a Christian woman will invite neighbor women into her home, and the girls will conduct a service, singing hymns and teaching one simple one, telling stories, saying a prayer, and passing out literature. When the girls visit the Labor Settlement, they give their practical service within homes, cleaning the eyes of children, washing babies, or doing some type of first aid, for example.

Singing on special occasions is another type of service rendered by high school boys and girls. They hold services—the girls in the homes, the boys in public places—and conduct processions through the streets.

A Report from Western India

BY MANORAMA POWAR

In our part of India, youth has been especially concerned about adult literacy. The students have made an attempt, for example, to teach servants and other helpers at their schools to read. They have distributed Christian literature at Indian fairs, which are gay occasions where the people buy and sell and enjoy stunts and shows. Young people from boarding schools and from a good many church groups as well go regularly with their literature to these frequent, gala occasions.

Responsibility for church decorations both for regular Sunday worship and for the special events of the church year—Christmas, New Year's, Easter, Thanksgiving, and Harvest Home Festival—is accepted by many youth groups. The decorations are varied. In village churches where the floor of the church is hard-packed earth, the young people decorate the floor near the entrance with crayon.

Youth of western India visit hospitals every Sunday to tell the Christian message in story and song. The second Sunday of February is observed as Hospital Sunday. On that day all the people come to church bringing gifts for the hospitals—surgical dressings, bandages, envelopes, bottles, little

boxes or jars for pills or ointment, and money. The young people help solicit these materials during the week, and many non-Christians as well as Christians give. Then the pastor and young people take the things to the hospital and put on a special program.

Perhaps the highlight of the year comes at Christmas-time when youth groups prepare for weeks and months to tell effectively the Christmas story to people who have never heard it before. There must be a whole program—a procession, music, and drama. First comes the procession, with torches and the singing of songs that tell a whole story in every song. The singing is always accompanied by rhythm and timekeeping. The participants have little round brass cymbals, some only two inches in diameter, which give the effect of a ringing bell. Several of the leading singers carry these instruments, called *talems*, and their music holds the group together. Sometimes they play on violins also and Indian stringed musical instruments. Finally comes the vivid drama prepared by the young people to tell the full story. Many villages are visited with this program.

Other special occasions in western India are the Home Festival and the Harvest Festival. Each is usually several days in length and a distinctly Christian celebration. Young people plan to stay in their own homes as much as possible during the Home Festival. Those away at boarding school go home for a visit. On Sunday the whole family attends church and sits together—something very unusual in the Indian church, where men customarily sit on one side of the room and women on the other. The young people are

also interested in the Baby Show, which may be a very special feature of the week, and in the prayer services held in their homes by visiting pastors, deaconesses, and deacons.

Many leaders feel the need of a stronger summer conference program for youth in India. Some three-day rallies and retreats have been held, and there have been a few college student conferences, but much more is needed. This is especially true with the large group of young people in both village and town churches who cannot go away to school. The interest of young people in the Madura area is evidenced by the fact that they have joined together to pay two-thirds of the salary of a full-time young people's worker, the other third coming from funds contributed by American churches.

“Thy Will Be Done”

BY CLARENCE FALK

In October, 1944, the church at Ludhiana entertained the second annual youth conference of the Punjab Synod, United Church of Northern India.

One hundred and thirty-eight delegates and leaders attended. The 1943 conference at Jullundur had stressed the theme, “Open Doors to Growth, Friendship, and Service.” At Ludhiana, speeches and discussion were centered upon the subject of “Thy Will Be Done—in Home, School, Community, and Nation.” Although the theme proved really too broad for adequate treatment, the important emphases were made.

As in any active conference, the discussions in the various groups were of particular interest. There were five of these groups: Middle School, High School, Village Workers, High School Teachers, and College-Seminary. All of them raised the question, "How can we know the will of God?" In one form or another the following answer was eventually made to this question: We must first know the nature of God, and this Christ has revealed as Truth, Justice, and Love. Then as we dedicate ourselves to *do* that which is true, just, and lovely, the implications of our commitment are gradually unfolded. By a surrendered life of prayer, study, and action, God's voice speaks to our conscience with increasing clarity and his spirit gives strength to obey.

The disturbing lack of character in the Christian community commanded attention in the college discussion group. It was generally admitted that, by and large, the Christians in the Punjab compared unfavorably with the non-Christians. They were poorer servants, poorer workers, poorer students, poorer leaders. A number of reasons for this were advanced. They came largely from the most backward and depressed strata of society, they exhibited the perversions of an inferiority complex; they had developed the attitude of receiving favors from over-generous missionaries; they (as students) lacked in their homes the cultural stimulus to study; they had a partial picture of God as a soft-hearted missionary father who demanded little of them. But it was further admitted that little was to be gained by making excuses or placing blame. The best contribution that the Christians could make to the life of India was to begin

to demonstrate within their own community a spirit of industry, honesty, and cooperation, and in their outside relationships to seek opportunity for service rather than communal privilege.

Handicrafts had a place in the conference program at Ludhiana. There were demonstrations of picture-framing, interior decorating, needlework, and basket-weaving from which the village delegates gained much. The school delegates evinced a keen interest in the games that followed.

Each night after dinner the delegates assembled in the beautiful Ewing Christian School chapel for a series of impressive devotional services under the able leadership of Mr. M. Irfan, the Reverend Jang Bahadur, the Reverend Ghulam Qadir, and Miss Mall. Miss Mall particularly captivated the assembly with her radiant charm and quiet eloquence. "She has music in her voice," complimented the gallant Mr. Irfan. The devotional services were followed by entertainment programs under the big canopy where most of the meetings were held. Indians are surprisingly able and ready to entertain with song and verse, story and drama; indeed, this resourcefulness and the wholehearted response to it are among the most appealing features of Indian culture. Illiterate or lettered, the Indian audience is carried away by the poet in a transport of rapture, the intense silence broken only by exclamations of poignant delight, "*Wah-wah*," "*Khub*," as emotions break and recede like a great tide. A land of strange fascination! One feels it in such an audience; or when—as I did on the first night of the conference—he lies down to sleep under the luminous stars, listens to

the plaintive notes of a flute above the distant voices of the dispersing crowd, and then is disturbed in his reverie by the thrashing of a vulture as he clumsily changes his roost in the tree above.

There was much in this conference to give hope for the future of the Indian church. I think of the thirst of some of the keen young leaders for new knowledge and materials as they lingered over the literature table to select carefully what they could afford to buy. I remember the fourteen-year-old boy who stood up with a confident, good-natured grin to report from his discussion group that if the will of God was to be done in the community and nation, more study, worship, village industries, and good leadership were needed. And as the youth committee met at the end of the conference to discuss how it might be improved upon the following year, it was the young Indian members who contributed most helpfully with fertile ideas.

Strike or Serve?

BY MARJORIE DIMMITT

Following the arrest of the leaders of the Congress Party in August, 1942, India seethed with an anger that broke into very serious civil disobedience. High school and college students in many parts of the country showed their patriotism by refusing to attend classes in institutions supported, even partially, by the government. The girls of Isabella Thoburn College were hard pressed by students of other institutions to join the widespread movement. They were jeered at on

the streets for lack of patriotism, threatened with mobbing. Excited, a bit bewildered about a means for showing their ardent national feeling, a committee of some fifty girls waited upon the acting president. The girls responded to quiet sympathy and reason and decided to use their emotion constructively.

They worked out a program for a whole day when the faculty and students should face together the political crisis. At a morning assembly a teacher in the Politics Department reviewed the history of the independence movement from its beginnings. A poem of Rabindranath Tagore and a prayer of Mahatma Gandhi were read, and national songs were sung. Then the assembly separated into twenty-one groups of about fifteen each to discuss a series of pertinent questions. After an hour's serious thought and talk, the whole body reassembled to hear the twenty-one reports. The long session came to a beautiful climax on the portico, where girls representing fourteen mother tongues and five religions stood on their respective portions of the chalked map of India, while the beloved motherland song, "Bande Mataram," was sung by all. India was united that afternoon on the campus of Isabella Thoburn College.

There followed later on that day and on successive days long and earnest committee meetings to organize practical national work. Teaching adults in near-by villages to read was the project most fruitfully and persistently followed. Other social service work undertaken was visiting women and children in their homes, sending sick people to hospitals or treating them out of first-aid kits, attempting reforms in

sanitation, and arousing interest in attacking such problems as the one presented by two thousand beggars on Lucknow's streets.

Perhaps the greatest good came to the students themselves. The eyes of these privileged students from protected homes were opened to the appalling needs of the masses. They began to realize that India must gain many freedoms within, if freedom without is to be a blessing. When widespread arrests stilled the country's turmoil and other students were back in classes after three months' loss of time, Isabella Thoburn girls realized how much they had gained from holding steadily to work and helping in the villages.

An organization that has captured the wholehearted support of many young Indian Christians is the National Missionary Society of India whose motto is "India for Christ." This Society was organized at Serampore in 1905 by representatives from all parts of India, and its aim is to unite all the Christian denominations in the provinces into one great movement for the evangelization of India and adjacent lands.

In 1943 Mr. K. K. Chandy was a member of a National Missionary Society Gospel Team that traveled for two and a half months through North India. After this trip Mr. Chandy reported his thoughts and the things he saw in an article for *The National Missionary Intelligencer*, the English journal of the society. This story is given here to show what Indian youth are doing for the evangelization of their

own country. The writer is pioneering in work among homeless boys. According to one of his friends, "His life is a challenge to many a youth. His spirit is one that you will find in most Christian ashrams, natural and spontaneous to the Indian genius."

India for Christ

BY K. K. CHANDY

About a year ago I visited Kanyakumari (Cape Comorin) the land's end of India. This spot where the Indian Ocean, the Bay of Bengal, and the Arabian Sea meet, where three great mountain ranges merge into one another, where this great land of India with its diverse peoples of different languages, cultures, and creeds joins into an apex jutting into the sea, is a place that essentially strikes a note of unity. The music of that sacred spot where the earth, the seas, and the skies meet in harmony filled me with a sense of the majesty of God. It helped to give me a glance into the heart of the universe from which rang the longing cry "that they all may be one."

One morning my eyes fell on a high wall guarding a bathing *ghat* which from time immemorial had been open for peoples of all castes and creeds. And at the gate was a notice recently put up—"Admission to Hindus Only." That middle wall of partition marred the beauty of the spot, and reminded me of a multitude of similar walls that divide man from man in India today. "While God waits for his temple to be built of love, man brings stones."

The tension between the diverse castes and creeds, the different languages and cultures, the struggle between the haves and the have-nots, between the British Raj and the Indian nationalists, the Moslem Leaguers, and the Hindu Maha-Sabhaties, between capital and labor, these are ominous walls that separate and divide India.

How are these walls of partition to be broken down and things set right? To be an ambassador of reconciliation is the great role of the Christian community in India today.

But what shall we do when the great conflicts and inequalities that characterize society as a whole exist within the church as well? When walls of caste and economic inequality jut out into the horizon, while litigation and party strife are no less rampant within the church? And can there be greater walls of partition than the walls that divide one denomination from another? And in public life the Christian community is no less behindhand in the run for loaves and fishes than any other community in India! These are our claims to be ambassadors of reconciliation! "Thou hypocrite," says the non-Christian, "cast out first the beam in thine own eye."

These were some of the prevailing thoughts in my mind when I joined the gospel team that was to tour North India for two and a half months, beginning September, 1943, under the auspices of the National Missionary Society of India. We started from Madras and went up to the Himalayas, visiting about twenty-one centers and covering over ten thousand miles within ten weeks. At a time when traveling was so difficult, this might be said to be an achieve-

ment, especially for a group that had practically no "scrip." And when we returned we recalled with grateful hearts the words of the Lord to his disciples, "When I sent you, were you in need of anything?" Each center we visited voluntarily tried its best to equip us with the supplies we would need before we reached the next center. I must add that we can never forget the warm hospitality we received at each place we visited.

We were struck by the great opportunity of Christian educational, medical, agricultural, and industrial institutions we saw in the north. More than 70 per cent of the students of most of these institutions were non-Christians. If the Christian and non-Christian students sent out from these institutions are given a vision of themselves and of their country, and are related to the dire needs of the villages, truly there is a great future for the cause of Christ in India.

In this connection the inspiring work of Miss K. Sircar, who gave up the prospective principalship of a college to serve the villager, bears ample testimony to the possibilities of the educated youth who are prepared to follow her example. I have not seen a cleaner village in the whole of India than Bethlehem, the scene of her work. The houses, though built of mud, have a beauty of their own. There is a place set apart in each hut as the family altar, before which the members of the household gather for worship. If there was a person in need or one who was sick, the whole village showed concern for such. They seemed to be truly "members one of another." There was something of the glow of the apostolic church visible in that community. Teams of these

villagers go out into the neighboring towns and cities to witness in their simple way to what the Lord has done for them. Here is Christianity in action.

The opportunity for participating in the Student Christian Movement camp of the United Provinces held at Sat Tal in the Himalayas (the site of Dr. Stanley Jones's ashram) enabled us to have an idea of the life and thought of students in North India. We were struck by the rapid strides made by Christian women over their menfolk in educational and cultural accomplishments. And it is increasingly becoming a problem in the north for educated Christian young women who desire a higher standard of life to get suitable husbands from their own community. Intercommunal marriage is a problem that the church in the north is facing. A fascination for Western manners and customs was found to be much too common. A concern for the serious aspects of life and for the problems of the country was not much in evidence.

Not a few non-Christians expressed agreeable surprise that the members of the gospel team moved about clad in simple *swadeshi* dress. And when they found that our group cared for the heritage and culture of the country and were concerned about her problems, they showed a willingness to listen to our message. Not a few non-Christians challenged us on the Christian community, which, they claimed, followed the example of their Western fellows and was too much on the side of property, armaments, and exploitation. One was reminded of the words of Keshab Chandra Sen, one of the founders of the Brahmo Samaj: "Why are you

Hindus going to the West to learn of Jesus Christ . . . Behold Christ in his loose-flowing garments walking through the streets of India speaking the language of the East . . . He is an Asiatic of Asiatics . . . Surely Jesus is our Jesus."

Of the four hundred millions in India, only eight millions are nominally Christian. According to one estimate about ten millions of our countrymen have not even heard the name of Jesus. The responsibility in this respect of South India, which has more than 50 per cent of the Christian population, is tremendous. The church in Malabar, which claims to have received the gospel from the apostle Thomas himself, must answer for hiding its light under a bushel for nearly twenty centuries; while it was inactive, the Lord used people of other nationalities to preach the word in India. It is time for this church to repent and wake up with a thankful heart to help water the seed already sown, and to sow it in ground still lying fallow. Every third man in Travancore is a Christian. With its long tradition, culture, and background Malabar should form, as it were, a great recruiting center for the cause of Christ in India. Groups on an interdenominational basis should be trained and sent out to co-operate with any missionary body that needs such cooperation, or to settle down and give their Christian witness in unevangelized areas.

The National Missionary Society, which is an interdenominational body, stands for the evangelization of the unevangelized areas of India and works to deepen the spiritual life of the churches and to awaken them to their evangelical responsibility in the country. The gospel team, which consisted

of members of different denominations, was struck by the enthusiasm evinced by all the non-Roman denominations in welcoming them and receiving their message. They were convinced more than ever that *the joint witness of the church is one of the most potent factors in the future of Christianity in India.*

"Look how these Christians love one another" was the bewildered cry of the Roman persecutors of the early church. In like manner each church in India should become a living, working brotherhood where those who have share with those who are in need. It is high time that the unevangelized areas within the church itself are evangelized, for only a community that has the economic, political, and social aspects of its life evangelized can make any effective witness to the gospel of love. "By your love shall they know that you are my disciples."

There is no more urgent time than the present when the great ministry of reconciliation is needed in India. The church is the body of Christ. Shame on us if we continue to vie with one another and with other communities in India for rights and privileges! The future depends upon the Christian community being prepared to love and serve till it bleeds, so that Doubting Thomases in India may fall prostrate and say, "My Lord, and my God."¹



One of the most hopeful signs among the youth of the Indian church is that they are as critical of and as dissatis-

¹ Reported in *National Missionary Intelligencer*, May-June, 1944.

fied with themselves as they are of the church as a whole. They are in desperate need of intelligent and sympathetic leadership. But they are not all smug in their own righteousness and many are willing to help in building what they desire for India—a united, a truly indigenous, and a literate church. This attitude, rooted in a deep religious faith, will carry India's youth into new areas of service in the name of Christ.

India's Youth and Religion

BY AUGUSTINE RALLA RAM

When we reflect on this subject of crucial importance in these momentous days from the point of view of the Indian youth, we are driven to the necessity of sounding a note of warning. The heart-shaped subcontinent of India is such a land of stages and varieties that overgeneralizations are dangerous and cocksureness should be rigorously avoided. Nevertheless there are evident some trends that may be picked out as more or less characteristically true of the present youth.

Before we turn to the Christian youth in particular, a word should be said about the attitude of youth in general toward religion itself. It is a mere truism to assert that a big question mark has arisen in their minds against all time-honored beliefs and religious sanctions and practices. Their drinking deep at the fountains of liberal thought and scientific attitude toward all life has made them weary of a great deal that continues to sway ignorant millions. Furthermore,

socialistic and communistic teachings have directly and indirectly made effective inroads into their thinking and outlook, and in countless cases a vacuum has been brought about as far as religion is concerned. Various other factors of universal importance have invaded their hitherto smug and complacent religious world and have caused a stirring disturbance.

It may well be asked whether some religion, however distorted, would not be preferable to no religion. May it not be said in answer that religion however primitive should be preferred to irreligion and ungodliness, yet it is better that people should question religion than remain hoodwinked with unreality. It is then that an opportunity arises to explore and propound that which is abiding and eternal. This conviction should today compel Christianity as it is practised to expose itself unreservedly to the searchlight of criticism and ruthless examination, so that the abiding may be distinguished from the transient and the secondary may not usurp the place of the primary. The hoary past should be brought to the judgment bar of the ever-contemporaneous Christ. "Ye shall know the truth and the truth shall make you free."

One other word about youth in general. They are more at the "thinking stage" than the "doing stage." They are in the process of making up their minds. Respect for their forebears exercises brakes on their impetuosity, and besides, political considerations continually place them on the defensive; so in many ways this is the period for preparing ground. We who believe and teach that Christ is the only

hope of the world should beware of gushing religion and not be mere repeaters of Christian formulas, but so understand Christ and live and teach his principles that others may see his winsomeness for themselves.

Now let us turn to the educated Christian youth in general. Let us face facts as they are. Literally thousands of them are the product of group conversions and that limitation should never be forgotten. Furthermore, many of them have emerged from a secluded and "screened" background. While it is true that the early missionaries were honest in acting according to the light that they had, nevertheless they discarded some values in Indian culture that were wholesome. Conversions to Christianity were intensely opposed by Hindus and Moslems alike, and it was through vast additions to the Christian fold during periodic famines and group conversions, otherwise called "Mass Movements," that the Christian church grew. Western customs replaced Indian practices, and Indian Christianity became a copy of Western Christianity replete with Western methods of worship and Western divisions within the Christian church.

Christian youth, in spite of this background, are caught up in the movements of the period in which they live, and, judging from countless declarations that have come from their provincial and national conferences, one can safely assert that the following considerations are their magnificent obsessions in these momentous days:

1. They would like to be a part and parcel of the Indian environment. They have begun to resent being regarded in any way as an appendix of Western imperialism and they

are gradually swinging back to an appreciation of the best in India's cultural heritage.

2. They want to present Christianity to their countrymen as God's answer to the age-long spiritual quest of India.

3. They believe that the ministry of the church should on the one hand lay its sympathetic hand on the spiritual heritage of India, and on the other on the heritage of the ecumenical church, and that the pulpit and the altar should be placed in the care of an enlightened and educated ministry.

4. They believe that their Christian brothers and sisters should continue to come to India from other lands and join them in winning India to Christ but that they should completely shed themselves of all superior racial complexes. They should come out of no pity or charity but to enjoy with the Indians a "true fellowship" in the gospel.

5. They believe that foreign missions should be completely merged in the Indian church and the whole Christian enterprise should become church-centric.

6. Church union has almost become a passion with them. They have given their allegiance to the "united-church-to-be." It is true that there are some among them who have been so influenced by church traditions of the West that they go their missionary-teachers one better in perpetuating the *status quo*. But what Christian youth in general want is a fresh evaluation of all that has gone into the Christian heritage so that nothing may interfere with the fellowship of disciples around the central personality of Jesus Christ, Saviour and Lord. One can always witness profound restlessness taking hold of Indian young people when on any

occasion they learn of reservations on the part of any clergy in not making the holy communion the family feast of the followers of Christ.

7. Worship is the center of religion, and Christian youth in the main are anxious that worship in the Indian church be so developed that a spiritual environment may be created that will lead them close to God and will have an appeal for their fellow non-Christian students. While it is true that some older Christians look critically at any such ambitions, yet youth are prepared to make adventurous experiments in the realm of the spirit. At several conferences, national and provincial, worship services using indigenous material and forms are being conducted.

The church of Jesus Christ is his own creation and goes forward in the ancient land of Hind, and Christian youth know that its main function is to become a demonstration in the beloved community of the kingdom that Jesus preached. While the church as it stands is under the constant search-light of their criticism, nevertheless their loyalty to the city of God remains.

There is a great need for an interpretation of Christianity in terms that India can understand. Indian youth need sympathetic help in building a living and serving church. Christ is not on trial in India, though his followers most definitely are. Jesus himself still walks the Indian road. His personality and the beauty and vitality of his life draw Indian youth of all communities to him.

Chapter Five

VILLAGE INDIA

*Lover of men,
We thank thee that thou hast made all men of one
flesh
So that the strong may share their strength with the
weak,
The wise may share their knowledge with the
simple,
The seer of truth may share his vision with those
whose eyes are dim.*

—J. S. Hoyland

NIHAR SARKAR is a lecturer in economics at Christian College, Bankura, Bengal, and is active in movements to solve economic difficulties in his section of India.

LAL MOTI LAL, a graduate of mission schools from primary grades through college, taught for a year in the United Presbyterian Mission High School at Dhariwal and then came to Moga Training School as instructor in psychology, teaching methods, village recreation, and other subjects to teachers-in-training.

JOHN DURAISAMY, a convert from Hinduism, is the Associate Secretary of the National Missionary Society with headquarters at Royapettah, Madras. He has been actively connected with the Student Christian Movement of India, Burma, and Ceylon.

M. A. THANGARAJ, college graduate of 1939, and then lecturer in physics at Madras Christian College, South India, is studying for his Ph.D. degree at the University of Toronto, as holder of the Vincent Massey scholarship for postgraduate work, which is given annually to one Indian. He visited England during the summer of 1945 in connection with the Triple Jubilee Celebration, as one of four representatives from India.

MRS. EILEEN CROWLEY is a missionary at Alwaye, under the auspices of The Church Missionary Society.

CHARLOTTE WYCKOFF taught at the Woman's Christian College in Madras, at Kodaikanal School, and at the Girls' Boarding School in Ranipet before becoming principal of the Sherman Memorial Girls' High School. In 1941 she went to Muttathoor. She is a missionary of the Reformed Church in America.

A. S. SAVARIRAYAN is the young padre (minister) at the Jothy Bilayam Rural Center at Muttathoor.



CHAPTER FIVE

VILLAGE INDIA

"HOW CAN WE HELP OUR VILLAGES?" AGAIN AND AGAIN this question has been asked by delegates attending India's youth conferences. Many Christian young people both in North and South India are already giving full-time or part-time service in rural India. There is a growing concern about the welfare of the people who live in the seven hundred thousand villages, the future of nine-tenths of India's population.

Unlike America, there are no isolated farmhouses in India. All the people whose lands are near together build their houses at one place and thus form a village. Within these villages you will find a complete community—priests, carpenters, blacksmiths, goldsmiths, weavers, dyers, barbers, shoemakers, farm laborers, and shopkeepers who, in most cases, are moneylenders as well. You will see beauty in the villages. Usually they are built where there are shady trees and many of the houses, whether they are of mud or of thatch, are well constructed. In the springtime the surrounding country is a vast checkerboard of greens and yellows. And at any season a visitor will find groups talking over family affairs, villagers starting on an excursion or going to

visit their relatives or making preparation for a festival where singing and dancing will be enjoyed. There is time in the Indian village, time to live simply, to play with babies, to laugh as everyday pleasures are shared with one another.

There is also poverty and squalor in the Indian village. On the outskirts of every village one finds the rude huts of the outcastes where live men and women so essential to the life of India and yet so inhumanely treated. Sometimes it is claimed that the villages are India. Cities are exerting a growing influence, but such an overwhelming majority of India's people live in villages that no one can really know India without an intimate acquaintance with the joys and sorrows of everyday village life.

The history of the Indian village can be traced back to centuries before the Christian era. The village has developed habits, customs, and manners of its own that are deep-rooted. The caste system is predominant in the very structure of village life. If anyone is interested to find out something of the true Indian heritage, he can learn it only from the Indian village. But the Indian village is also handicapped by many obstacles. One finds there illiteracy, ignorance, social, economic, and even religious evils. If India is to be lifted up, the villager needs to be lifted up. If the villager is neglected, India as a whole can be considered neglected.

In ancient times the villages of India were like small republics. They were practically self-sufficient and were governed by *Panchayats*—councils of elders, originally five in number. Very often they had their own armies to protect them against raids by rival villages or by plundering tribes.

Development of Village Life

BY NIHAR SARKAR

When the British merchants came to India they found a self-sufficient type of village life. There was a rigid hereditary division of labor; village society was divided into a number of hereditary castes. Each caste had a definite social function and received a remuneration fixed by tradition. Land belonged to the village as a whole, though individuals were given the charge of cultivating different plots, and very often after a few years' interval, these plots were interchanged. Since the people's capacity to produce crops was very limited, very little surplus food was left over at the end of the year. Whatever surplus was available was preserved in the common grainstores as a security against famine. The need of transportation, therefore, was not felt and communication and transportation remained undeveloped.

Later as the factory system grew up in the West, British merchants introduced into India cheap machine-made goods which, because of their better finish and brighter color, captured the imagination of the wives and daughters of the peasants. In order to develop the Indian market and to improve the administration, roads and railways were built and money was introduced. The ancient self-sufficient village was thus destroyed by a continuous bombardment of cheap machine-made goods. The village artisans lost their market, became unemployed, and fell back upon the land as the only means of survival.

The last stroke on village life was delivered when the

British rulers, partly because of the economic needs of the state, partly because of the political necessity of creating a class with a vested interest in their domination, destroyed the old system of land distribution and created a tenant class. The latter became one of the greatest stumbling blocks in the way of agricultural improvements. The old community management of land system was destroyed and in its place arose the system of private ownership of land under which transference of land became much easier.

With the increase of population, pressure of population on land further increased and the size of the holdings became smaller and smaller. The peasant's income consequently decreased while his expenses remained the same. Thus the farmers very soon got involved in debt and ultimately were forced to sell their land to the moneylenders and landlords.

Thus, on the one hand, the small proprietor peasant is increasingly losing his land and is becoming a landless peasant, cultivating the land as a sharecropper; on the other hand, the tenant class is growing in number, usurping all the lands of the peasants. The class distinctions are being increasingly sharpened; peasants toil hard on the soil and starve, and tenants living on their toil, spend an idle, luxurious life in the big towns without taking any active part in agricultural production.

The peasant cannot defend himself. Industrial development was very slow until the recent war demands brought new industries into being. There is a limited demand for labor in industries. Cottage industries, which once supported a large proportion of the population, are dying out.

The Indian peasant thus bends lower and lower under the increasing burden of his debt, land tax, and other exactions, while his income shrinks more and more as the size of his holdings becomes smaller and smaller and the fertility of the soil deteriorates. It is no wonder, therefore, that an economic disturbance like inflation or partial failure of crops should create a situation where millions should fall victim to the ravages of famine and epidemics.

Youth Face Problems

Throughout India an ever-increasing number of educated village and city young people are studying the needs and are dedicating themselves to the service of village India. The growing number of university students who are majoring in economics—especially rural economics—and sociology is significant. Lal Moti Lal writes of the work that the young people have been doing in India's villages.

Youth of the Punjab at Work

BY LAL MOTI LAL

Our most pressing problem is illiteracy. Very few people in the villages can read and write, and most of those who study in primary schools soon relapse into illiteracy either because they have no books to read or because their schools have failed to create in them a desire to read. We have a great number of young people in India growing into illiterate adults.

Education has not yet been able to make much of an impression on the villagers. If it has made any impression, it has often made a wrong one. The only educated people who meet these villagers are government officials, the villagers conclude that the aim of education is to secure government jobs. Unfortunately, if an educated young villager fails to find a job of this sort, his life is regarded as a failure and education is held responsible for this tragedy. Landlords who often receive high education hate to live in villages. They get so attached to city comforts and luxuries that they lose all interest in their villages except in the income from their land. If they secure government jobs, well and good; otherwise they move to the nearest city and come to their villages only to get money. In this sad way villages lose their educated sons.

There are many laborers who do not own land. When they get an education, they have nothing to do in villages and no property to bind them there. So they, too, have to hunt for jobs elsewhere. And thus the villages lose them forever. They seldom come back to spread light in their villages.

Our national leaders are now acutely conscious of the failure of education to benefit the villages and are trying to create a new system of education more related to the life and needs of the pupils and their community. In this respect America is helping a great deal with money, ideas, and men.

As you can well imagine, young people do not have much hand in molding the educational system. But there is an awakening among the modern youth and a desire to help in this campaign against illiteracy. Young schoolboys and

college students are ready to spend their vacations in this kind of service. Training schools like the Moga Training School for Village Teachers are giving special training to help their pupil teachers to teach adults.

In 1944 some Christian students from Forman Christian College and other colleges went to different villages to teach and help people. In 1939 some college students from Gordon College, Rawalpindi, and young teachers from the Christian Training Institute, Sialkot, held a ten days' camp, training schoolboys of different villages to teach adults during their two months' holidays. After the ten days these students did grand work in the villages. Most of the expenses of the camp were met by the pupils who paid in kind by bringing flour, peas, beans, and other food as their camp fees. The government, too, is trying to eradicate illiteracy. However, in this work private enterprise seems to be more effective, partly because these workers have more love for their work.

Next to illiteracy comes the problem of health. Most villages in the Punjab are not clean. There are no drainage systems. The roads are usually muddy or dusty. In those villages where a well for drinking water is in the midst of the houses, the lanes are very muddy. After several days' rain you cannot go through these lanes without taking off your shoes and walking through mud and water. Since roads are common property, nobody takes the responsibility for them. There is no appointed place for throwing sweepings and other dirt from the houses. Women place refuse into any convenient open space. And such a space is usually right

beside the outermost house of the village. Thus this manure, which could have been useful for the fields, is only helping to breed more flies, and the wind often carries it back to the houses. At the time of the visit of some government official, a whole village may be cleaned up, but this is unusual.

Another factor that affects village health is the construction of the houses. All but a very few of the houses are no more than a space with a roof and four walls. There is a small hole in the roof and that is used for pouring grain from the roof where it is spread to dry. Thus in winter the villagers get very little fresh air and lots of smoke from the cooking fire. In summer they are safe from the effect of bad air as they spend day and night out-of-doors. Of course, there is no electricity. Kerosene oil lanterns and primitive, smoky oil lamps made of clay are used. There is no proper arrangement for latrines and the houses have no toilet facilities. Wells for drinking water are not well kept. Once an epidemic starts, it is hard to check. There is no adequate medical service. The government has opened hospitals or dispensaries here and there, but in some places one has to walk three or four miles over very bad roads to get to the nearest medical aid.

Two things may be said in favor of the health situation. The life of the village people is in the open air and their habit of carrying most of their loads on their heads has produced very fine posture.

Despite the health problems of the villages—and they are legion—the Punjabi villager, by and large, is healthier, mentally and physically, than his city brother. The blessings

of modern civilization may have passed him by, but then, so have many of the frustrations and strains.

Young students are forming small organizations to help the villagers in these matters. Our greatest hindrance in this work is the people's ignorance about the need for cleanliness. They think it has nothing to do with their health. They believe, and we have not been able to destroy this belief, that diseases are sent from heaven. In villages some of the diseases are still regarded as suffering sent by the gods and goddesses. Smallpox is notoriously one of these. Many use charms to ward off illness. You ask the people to be clean and the usual answer is "You *babus* can be clean because you sit in offices; but we have to work in dust and soil. How can we keep clean?" Another great hindrance in keeping the village clean is a lack of sense of responsibility toward one's neighbor. It is very difficult to persuade them that it is their joint duty to keep the village clean. They have never been taught good citizenship.

Another cause of poverty is ignorance about marketing. The people seldom get the money they really deserve for their crops. Youth leagues are helping them here also. The villagers have lots of spare time at certain seasons of the year. They don't know how to use it profitably. Educated young people now try to teach them some handicraft for their leisure hours, and great leaders like Gandhi are insisting on the developing of cottage industries.

Still another cause of poverty is the habit of going to court to have questions settled. The villagers spend a great amount of money on these court cases. Actually in India one

seems to gain social position if one can take a case to court! In the Punjab we have a proverb that means that nothing destroys prosperity more than a law suit, or a prolonged illness. The reason for most of the quarrels in the villages is lack of healthy recreation. The people have no organized games to play, no books to read, and the majority cannot read at all, no decent music, and no social pleasures except for some fairs when they drink and make mischief. It is here that we young people can help and we are doing so. There have sprung up many village volleyball and football teams. There is one village where the volleyball team could beat any city or college team in the province. During one summer vacation a young villager started football in his own village and helped to reconcile two major opposing parties as there were good players from both sides. They understood each other on the playing field.

While I am writing this, I have a certain paper on my table that says in bold letters, "Village Improvement League Organized for Village Youth in India." This league believes that true improvement of village life must touch the whole of life—mental, spiritual, physical, economic, and social. We in the Punjab have youth groups whose aim is to serve the church. Their activities embrace almost all aspects of village life. Members of these groups teach adults to read and write, help to improve the standard of cleanliness of villages, teach them to use their leisure time more profitably, give them knowledge of some handicrafts, teach them how to make their homes beautiful with ordinary things, and carry on Sunday school work. In the North Punjab, Christian En-

deavor is carrying on the same kind of program. Gordon College has been sending out its gospel teams to work in the villages for two months in the hot weather. Some of the college students and schoolboys stage dramas about village life during the holidays. Young people are publishing several papers to help each other in this work. *NauJawan* (Youth) and *Masihi Mazdoor* (Christian Laborer) are the two outstanding ones.

Before concluding this, I must say something in particular about young educated Christians from the villages. Most of us (I do not say all of us because there are some Christian colonies where the people own land) come from the class I have called farm laborers. When we get an education, we have nothing constructive to do in the villages.

If we go back as farm laborers, the landlords will not have us as we will not be so submissive as our illiterate brothers. The only thing we can do is to go back to the villages as primary school teachers or preachers and pastors. And some of us do that. Others of us who go to college can find no reasonable means of livelihood in the villages. Our only attraction there is our home. If our parents prefer to stay there, we go to the village occasionally to see them and thus keep in touch with the village as long as they live. But when they die, we have no attachment to that village except sentimental remembrance. We do not own land, and if we can afford to buy, the government law is against our buying as we do not belong to the "agriculturist classes." Thus we have no choice but to bid farewell to the village of our childhood and to seek our fortune elsewhere.

We can help indirectly—that is, by helping village teachers and preachers, writing for the new literates, educating the village boys in boarding schools. I have written these last few lines because some friends thoughtlessly say that the reason educated young Christians leave the village is that city life attracts them. That I admit is true in many cases; but for most of us there is no other alternative until a time when we can build some independent business in villages. Such enterprises have been started by some young men. As India develops industrially, there may be more opportunities for small cooperative businesses in villages.

But this does not mean that we are waiting for the bright future to offer us opportunities for serving the villages. We are doing the best we can. Most young men are looking for an opening to be of greater service to the villages. Most of us are spending our vacations in helping to teach adults, spread knowledge of prevention of disease, teach cottage industries, and organize games and dramas.

There Is Hope for the Future

It has become almost trite to say that the educated young Indians, Christian and non-Christian, are not going back to the villages. Why? Lal Moti Lal has just given his reasons why the Christian does not return. There are others. It might be good for the village and for the individual as well if more pastors and teachers with college degrees would make the sacrifice of going back to the village. And for the youth of all communities it is true to say that many have in the

course of their education acquired an entirely false sense of values, that the patriotism of which they boast is more often the patriotism of "slogans" than of sacrificial living.

On the one hand, the villages seem unprogressive and dull; but, on the other hand, the villages have great possibilities and it is only through them that India can ever achieve real nationhood. May not the real patriots of India be those youths who are willing to return to the villages as they are to make them the villages they should be? May not one of the greatest contributions of missions be the training not only of the Christian but of the Moslem and Hindu youth in farm schools, trade schools, and agricultural colleges so that *together* they can return to remake rural India? Admittedly now there are Christian villages such as Martinpur and Bethlehem in the Punjab where the standards of village life are infinitely higher.

Village Sports

BY CLEMENT D. ROCKEY

Several years ago a student in the Boys' High School of Hyderabad spent a couple of months in a village, giving his summer to Christian service. Being a good athlete and recognizing the value of sports in developing body and character, and also in breaking down social distinctions, he organized games for the village group. He enjoyed this Christian service so much that after he finished high school and became a railroad employee he continued his village work, spending each Sunday there and also any other days he

could get away from his work. As an incentive to those in his own village and to spread the movement, he suggested competition between village groups at the time of the annual church conference. This met with a fine response. Thus through the work of S. George Chinnappa the custom of holding annual sports for the village groups became established. One of the most enjoyable occasions of the year is this competition in sports which is a regular part of the program sponsored by the Conference Board of Lay Activities. The activities promote good teamwork, fine fellowship, and better appreciation of what Christianity means and achieve the main aim which is to make better Christians.¹

Service Holidays

The fact that so many educated youth are devoting at least part of their holiday period to village work is a great step forward. In southern India under the auspices of the National Missionary Society there has grown up a Rural Christian Service Fellowship. John Duraisamy, secretary of the Society and of the Fellowship, tells us that this Fellowship was born as a result of a longing to find a better method of combining evangelism with rural service. In its beginnings the Fellowship organized weekend gospel team tours and later tours lasting as long as three weeks. At the start this group consisted only of students from the Madras Christian College but later on students and teachers from different colleges and schools joined the Fellowship.

¹ From *The Indian Witness*, January 6, 1944.

The Rural Christian Service Fellowship

BY JOHN DURAISAMY

The activities of the Fellowship are carried on mainly during the summer holidays. At other times the members meet occasionally for reunions and keep in touch with one another through correspondence and prayer. When the Fellowship was organized, the members toured as a team from village to village, camping in each village three days at most. Later on, they camped for six weeks, dividing into two or three separate groups, each to carry on its own work in its own area. But they could not create fellowship among themselves as they were so separated. Now it has been decided that the members should stay in one village center and go out from there in teams to the neighboring villages.

The Fellowship aims at creating in the hearts of educated Christian youth a love for their village brethren and at giving an opportunity to university men and women to discover whether village service may become their vocation. The Fellowship is trying to meet the many needs of the villagers through personal contacts, open air preaching, stereopticon lectures on health, agriculture, and other subjects. The main purposes of the Fellowship are to know and to experience the love of God as revealed in Jesus Christ; to communicate this experience to others; to learn and appreciate the noble heritage of our motherland and to serve her faithfully in and through Christ; to provide opportunities for university men and women to experience God in Christ and to serve the villages with humility and love.

This Fellowship is interdenominational and interracial. It is based on the voluntary spirit of simplicity and identification, to our utmost ability, with our village brethren. The program is based on the proclamation of Jesus at the Nazareth synagogue;

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

* —Luke 4:18-19

The Fellowship motto is: "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. . . . And I, if I be lifted up from the earth, will draw all men unto myself." (*John 12:24, 32.*)

As the members camp in the midst of the village people, they give practical demonstrations in cleaning the lanes, in introducing manure and soak pits, in handwork, in teaching reading and writing, and in many other ways. The Fellowship purposes to carry on work in one center for three years. During these years the local Christian friends are taken into the Fellowship so that they may follow up the work. The centers are always chosen in those places where there is a local church to do the follow up.

From the very beginning the Fellowship has been self-supporting. Most of the students meet their own traveling

and food expenses. Whenever there are a few who are unable to pay these, they are helped from the gifts that friends send. Every summer students and other friends from different parts of India, especially from South India, attend the camp. Nearly 90 per cent of them are students from the colleges, and it is our plan to organize the Fellowship on a wider scale throughout the country as a means of evangelizing youth; and it is hoped that this Fellowship will be the source of bringing many to the feet of Christ and making them future servants of the church.

Action and a Growing Faith

BY M. A. THANGARAJ

The Rural Service League at Madras Christian College is a large organization and its members are drawn from all communities. They visit villages around the college campus to study the village problems at first hand, and to collect statistics on village economy, agriculture, food, and education. The villagers are employed on our League farm where we have poultry, hand-pounding of rice, and cultivation on a small scale. Its purpose is not to solve the economic distress of the country, but to give the students a practical knowledge of village life, so that the artificial prosperity of a university life may not blind them to the actual conditions that obtain in most parts of the country.

Every year we hold a summer school of a month's duration, in which youth leaders are trained for work in villages. We have instructions, demonstrations, and actual manual

work in selected villages and fields. The annual entertainment put up by the League is a most popular affair and draws large crowds from the city of Madras and from towns around. The artists are our own students, the villagers, some film stars, or popular musicians. Extremes met when an old woman from the village garlanded one of the artists, a popular young film star, with *khaddar* (homespun) thread, and, despite the splendor of the stage and audience and the glamour of the girl, smiled on her most patronizingly.

Our college Student Christian Movement is the largest group in the Madras-Vellore area. But there was a time when the Christian Committee despaired of persuading even thirty out of the three hundred and fifty students to become members. This was in the year 1942 when the country was in a turmoil, when students did not know where their loyalties lay, and wanted to do something for the country they loved but did not know what to do or how to do it. Things of the spirit had become dim and seemed out of place in a world of bewildering acts of violence. Then the Staff Advisers challenged the Committee of Ten: "Now, this is the time to prove the theories in which we have believed. We have all along said that we can achieve anything through prayer offered in faith through Christ. Let us prove it now."

The Committee took up the challenge, and for two weeks prior to the annual S.C.M. camp, they met every other day for ten minutes on the library terrace and prayed. They prayed earnestly and simply, and then they went back to work with renewed strength and faith. In two weeks they

had enrolled a hundred and forty members, and more were coming in! They were as surprised at the result as the rest of the college, and they never forgot it. That was the starting point of an intensive drive in the college for simple faith in prayer and for action.

There is a simple charm about our evening house worship at Madras Christian College. When the bell goes at eight o'clock students come and quietly stand on the green lawn in our open-air theater. A senior resident tutor goes up the platform, reads a few verses from the Scripture, and offers a short prayer. Then we all sing the Indian National Anthem and quietly disperse. The solemnity of those few minutes of silence is real and moving. Attendance at these prayers is voluntary, and large numbers of Hindus and Moslems come to join the Christians in the worship.

Full-Time Village Service

It is encouraging that so many young people are willing to give part of their vacations to this work. It is to be hoped that from these will come many who will be willing to give full-time service to the villages, for the permanent uplift of India's villages can be brought about only by those who are willing and able to spend years living among the villagers and demonstrating by their lives the lessons they would teach. If the farmer is to learn better methods of agriculture, someone must set the example not in an agricultural school but on a small farm in the village. If the village woman is to want a brighter, cleaner, happier home,

some Indian woman must have such a home in her village. No lectures on communal harmony will suffice. A nucleus in the village must demonstrate what harmonious community life can be.

Let us now look at what is being done in some permanent rural centers. Mrs. Eileen Crowley has written the following account of the work of the Alwaye Settlement. She has worked with their Fellowship group for many years and knows them intimately. In a personal letter she wrote: "Would indeed that what they are doing could inspire others to the same type of pioneer work. There is no talk or show with them; their work is quiet and unobtrusive. It is a life work and they have given their lives to it."

Champions of the Outcastes of South India

BY EILEEN CROWLEY

"I tell you, my dear fellows, this simply can't be allowed to go on. Do you know what I saw today? As I was crossing the college compound, I saw a group of tiny outcaste children sitting outside the mess house, devouring the empty banana skins that had been thrown away after our students' meal. They were simply famished."

"Yes," said another voice, "and as I was coming home the other evening I passed an outcaste hut. It was pouring rain at the time and the hut had practically no thatch. Inside were five small children crouching soaking wet on a rickety grass-string bed. They were waiting for their mother to bring home some supper. I saw her, too, a few minutes later.

She had been at work in the fields since dawn, but all her day's wages had bought for the family meal was a few handfuls of rice and a piece of jack fruit. You know these women get paid only three *annas* (six cents) for a day's work."

A third voice chimed in, "In all these hundreds and hundreds of years, why have we Christian people done nothing for the outcaste folk? We have been absolutely blind to their sufferings and deaf to their cry for help."

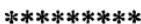
The three speakers were sitting in the shade of some palm trees that crown the top of a small hill overlooking the green paddy fields of North Travancore. The first to speak was a young Englishman, Lester Hooper by name, who had lately come out from England to join the staff of the Union Christian College in Alwaye, South India. The other speakers were two Indian lads, George and Thommen, students of the college. What was filling their minds that evening was the fact of the appalling conditions of the outcastes, clear to any who with seeing eyes and sympathetic heart looked round at the laboring class in the native state of Travancore. What was knocking at their conscience was the truth that their own community, Christian since the first century, should have so utterly failed to recognize the need of unfortunate brothers and to extend them a helping hand.

Talk went on in this strain among these friends until the sun dipped golden and glorious into the sea. "It is clear that we must do something about it *ourselves*," said George. "How can we help without money?" said Thommen. "And how can students like ourselves get such things changed?" "It seems to me," said Lester dreamily, "that what really

needs doing is the uplift of the whole outcaste community. I suppose thousands upon thousands of them must be in the same awful plight as our neighbors here." "Well, I'm all for doing something *at once* to help just a few." It was John, the fourth member of the group, who spoke now. "Tomorrow is a holiday. We can take our evening meals from the mess and we can feed the hungriest children with our curry and rice. It will be the first good meal of their lives. Agreed?" "Agreed," was the unanimous reply.

So began the fellowship of a group of young Christian Indians, whose minds had begun to catch the vision of uplift for the outcaste. Later there were many more meetings for discussion, prayer, and the devising of schemes. It soon became clear to these four that God was definitely calling them to get together as a team and to dedicate their own lives to the work. They saw that such a task could not be limited to collecting money to feed the hungry or to providing huts for the homeless: it could be done only by Christian men who were willing to go down themselves to the outcaste and offer him the fellowship of Christ and the friendship of a brother.

The plan at last decided upon was to collect a small sum of money, buy a plot of ground, build a small hut, collect a dozen or so outcaste boys to form the nucleus of a boarding school. Members of the students' team would act as warden or the head of the school, teacher, cook, and matron! This was in 1925.



It was dusk, three years later. At the foot of the Alwaye hill, in a hut newly built and neatly thatched with coconut leaves, voices could be heard. "Better light the lantern now and stand it in the hut door so that the boys coming back from their river bath can see it. As it is their first night with us, we must make them feel welcome." "Yes," answered another voice, "and there is a fine supper cooking, too. The rice is boiled. I got some fish as I came through the market. There is buttermilk, too, and ripe bananas. Ah, here they are!" The speakers were two members of the students' team. The hut was to be the school and training place for the first group of outcaste boys in the students' wonderful uplift scheme. The boys had arrived. At last the school was beginning its work.

What glorious pioneer days were those! What a joy—the rising at dawn to call the boys, the cooking of the morning meal, the tidying of the cottage and sweeping of the compound, the family prayers together! There was the busy day spent at lessons; a happy hour all together in the evening spent in strenuous efforts to till the ground, cultivate a garden, and grow tapioca, chilies, sweet potatoes, bananas, and other food. There was a bath in the river at dusk, the evening meal, family prayers again, and then the luxurious sleep of the very tired. Slowly the change was wrought in these children. Thin, undernourished, sad little creatures changed into jolly, sturdy, noisy boys. Slowly the miracle worked in mind and soul. Love began to spring. Suspicion gave place to trust and respect. Friendliness began to warm small hearts. Self-respect appeared. Even *esprit de corps*

toward their "elder brothers" and their tiny school began to show itself. It was a new experience to be cared for, to belong to someone. They were won for Christ by love.

That was all in 1928. And now? Now at the foot of the Alwaye hill there is a Christian settlement for outcaste children. There are about seventy boys and girls, living in five cottages and in the charge of a warden and his wife. Thommen, John—all are there with other new recruits lately joined. There is a big school. There are sheds where carpentry and weaving are taught. There is a farm of many acres where the boys learn agriculture. A beautiful chapel crowns Settlement Hill—a chapel built in memory of one member of the student team who gave his life for the outcastes in the year 1931. The other students are carrying the burden of that uplift movement today—true champions of the outcastes.



Jothy Nilayam Rural Center

Four years ago in the village of Muttathoor in the South Arcot District of Madras, Miss Charlotte Wyckoff of the American Arcot Mission with the aid of Indian and American friends started the Jothy Nilayam Rural Center. The plan was to build up a center for education, medical aid, economic uplift, and spiritual inspiration in a rural area far removed from such facilities. The leaders desired to keep the center simple enough to be supported by the

volunteer gifts of friends in India; that is, to make it a fellowship of those who are willing to dedicate themselves to this service, their support and the needs of the work being met as the project of a wider fellowship of interested friends.

Christian Pioneering

BY CHARLOTTE WYCKOFF

On March 1, 1941, a senior American woman missionary and a young Indian nurse took up their residence in a thatched house in Muttathoor after some weeks of living in a tent. The site chosen was a piece of mission land that had been abandoned, on the highway that connects Vil-lupuram with Gingee in South Arcot, a country road used only by bullock carts and by two buses a day in good weather. Muttathoor is the market center for about thirty villages within a radius of five miles. It is also the center of a pastorate of the Christian church established by the American Arcot Mission some seventy years ago, a widely scattered parish whose staff was in need of reinforcement. The workers first helped the pastor and the Christian teachers of this parish in their work among the poor and ignorant village Christians, and this continues to be an important duty which we must perform. The pastor's residence has been moved to Muttathoor, the ruined church has been re-built for use as a central place of worship, and the grounds and buildings of this center are used for gatherings and conferences of various sorts. The workers at the center have,

thus far, all been Christians, the majority of them being young teachers living together as a family. Except for the two who began the center, there has been no one yet who remained longer than one or two years. The ideal of a permanent ashram fellowship is yet to be realized.

Our service, however, is rendered to all without distinction of caste or creed. The first work to be established was a dispensary, carried on singlehanded by the nurse without conveniences and without the help of a physician. The nurse does what she can to relieve illness and suffering and, at the same time, to teach the people how to avoid disease. Sometimes we succeed in sending on a serious case to Villupuram or Vellore for hospital treatment.

Our next undertaking was to open a primary school in the *cheri*, for at that time the Adi-Dravida (outcaste) children were not permitted to attend the district board school in the caste village and the children of two large adjoining *cheris* were running wild. In order to get even the smallest girls into school, we had to assume the responsibility of their charges, the babies on their hips and the toddlers clinging to them for whom they had to care while their parents were away all day in the fields. So began our first day nursery. After two years when the district board school was threatened with closure unless Adi-Dravida children were enrolled, we had, in the interests of wider cooperation with our fellow villagers, to close our little school and send the children to the public school where they are having a hard struggle against caste prejudices which no government order can wholly abolish.

We kept and developed the nursery into a nursery school and kindergarten, and then, at the urgent request of Christian and Hindu parents for miles around, we started a higher elementary school. There is nothing above fourth class nearer than seven miles west and ten miles north. From a small beginning with a handful of children in the sixth standard, a fully recognized school consisting of sixth, seventh, and eighth grades has developed. Despite difficulties in obtaining that rarest of commodities, secondary grade teachers, we have opened the windows of wider knowledge to forty-two boys and six girls of various castes who walk in every day from fourteen villages. These boys and girls are old enough to think for themselves. Their eyes have been opened to the evils of caste pride, dirt, disease, superstition, ignorance, and poverty with its train of causes and effects, and they are preparing themselves to fight against these evils.

Another educational effort that we undertook from the very beginning is the night school for herd boys and other boys who work all day. Sporadic efforts at holding night schools for men and women in other villages have been hindered by lack of teachers, lights, and kerosene. This is a work that badly needs to be done, for the percentage of literacy in this region must be shockingly low. Even the few who have attended school in their childhood have soon relapsed into illiteracy for lack of anything to read. There is a reading room on our front porch, and a bookshop in the weekly market in an effort to arouse the desire to read. Last year a second nursery school was opened at a village two

miles south of us, and a third ran for a year and a half but had to be closed for lack of funds. The best way, if not the only way, to reach village women is through their children.

With the cooperation of the mission farm at Katpadi we have acquired a flock of white leghorn poultry, offspring of which are spreading widely, and also a breeding goat of a good strain. A grant from the government veterinary department enabled us to secure a fine breeding bull. The latest development is an egg-marketing center that pays cash for eggs and sends them for sale to the Katpadi Egg-Marketing Cooperative until we have the means to start a cooperative of our own. A young teacher from this region is being trained at the mission farm to take charge of these agricultural projects, including the teaching of new methods of agriculture to the schoolboys. Another young man is studying indigenous cottage industries to see if we can do anything to help people who have to be idle during seasons when there is no field work.

Until those of us who bear the name of Christ can demonstrate his love in our lives, fine plans for rural reconstruction drawn up by missions and by government agencies will remain so much waste paper. The word must be made flesh. Neither the village nor the villager will be changed by printed government orders or by sermons, or truly served by officers or reformers who make hasty visits and return to their homes in town. Christ has shown us that the only way in which we can really help people is the way of the cross—to live among them, endure at least some of their difficulties, and make their cause truly ours.

A Challenge to You Who Are Young

BY A. S. SAVARIRAYAN

The Londoner is said to be ignorant of London! Startling statements such as this one are never an exaggeration. The artificial urban life that surrounds modern youth draws a treacherous veil upon the common conditions of rural India. They are usually ignorant of the appalling poverty, the miserable existence of the outcaste, the lamentable evils of the unyielding caste traditions and child marriage, the ruthless exploitation of the poor by the capitalists, and all the other hardships of Indian village life.

Modern youth is equally ignorant of the solidarity of the communal life in the Indian village, the sharp intelligence and subtle language of the unlettered folks, the sound and efficient principles of democratic, non-official local administration on which is founded the village *Panchayat* system, the profuse and unaffected hospitality of their homes, and the binding and sustaining influences of the joint family system with its attendant economic advantages and simple joys of rural life. One who does not know these has yet to discover India.

The young enthusiast who succeeds in the discovery recoils sooner or later, hopelessly discouraged and overcome by a sense of diffidence and powerlessness at the sight of the staggering problems that he sees. The high policies of the economists that he might offer as a solution are coldly received, if not totally rejected. He has to fight against superstition, ignorance, conservatism, and a deep-rooted sense

of fatalism. These are the inheritances of centuries of religious beliefs, climatic conditions, and poverty, and these wipe out in many young people the thin vein of enterprise and hope given by their education. The enthusiast himself becomes indifferent! He is not able to raise, but is pulled down. Only an incorrigible faith, a faith that can overcome the world, and a robust optimism that can defy all indifference and cynicism can surmount the difficulties. Such a faith and such an optimism none can have who has not a deep-rooted belief in the abiding goodness and everlasting love of God. *Without this there can be no successful rural worker in India.* This is the very reason why the outstanding rural workers and nation builders are religious men. Only they have the vision that sustains and directs and never grows dim despite all adverse circumstances.

Modern youth probably has some idea of a transformed India, *but has he the dynamic of belief to work for it?* This is not the only requisite either. Knowledge of facts and ardent enthusiasm based on religion alone do not make a full rural worker. A pioneering spirit and an enlightened mind that can bring his Western education to serve and to develop the Indian heritage are needed. It is unfortunate that most young men and women undergoing higher education develop a false sense of values and they often carry with them wrong notions of life. But the man who is interested in the village must see through the cumbrous and misleading growth on the surface and harness his education and culture to the service of the land without prejudice to its greatness. Youth must have a head and a heart, too.

If youth comes claiming rights as a "leader," as some missionaries have done, he finds no followers. On the other hand, if he realizes that the genius of leadership consists in making others leaders, he is far less likely to fail, and the people, too, will go forward after he leaves. His role, therefore, lies in the drawing forth of the latent power in the village, and in giving just the required amount of help to let it flow along proper channels. He is humbly to serve and not to expect to be hailed as a leader. "The greatest among you must be the servant of all." If this is forgotten, success has already receded.

Where rural work is concerned, leadership and service are not incompatibles; in fact they are inseparable twins. It is possible to make plans and present them so that the villagers may discuss and criticize them, with the rural worker tactfully steering them away from incorrectness and impracticability. What they finally arrive at they will have real interest in carrying out.

Young people must accept the present conditions and work upward. They cannot think of high policies and dazzling actions. These will lead only to chaotic revolutions and self-defeat for they will not have the support of the conservative government, much less of the conservative people.

India is full of problems. The Indian village calls for the sacrifice of young people. Even though they may be prepared for sacrifice, the problems may stagger them and they may reel under the weight of them. But the very weight must call for the best of the Indian youth who can bear the burden, however great. The village with its hundred million

young people presents a challenge that may shake a youth's faith, that may dim his vision, blast his dreams, and make him feel that he is nothing. But an unshakable faith in God will preserve him for the service of the villagers who deserve unbounded respect, untiring service, and unending love. These villagers may be indifferent, but they are affectionate; they may be ignorant, but they are intelligent; they may be poor, but they are not defeated by life; they may be caste-ridden, but they are democratic; their life may be monotonous, but it is grand in its simplicity.

The many evidences of Mr. Savarirayan's love and respect for the villager point to a fact that is inherent in most of the thinking of many Indian youth. When all is said and done and when all the criticisms have been made, they love and in many ways are proud of the villages and the villagers of India. They want healthier, happier, and more prosperous village life, but they are not bent on destroying the village itself. Intelligent Indian young people can see the vast possibilities in village India where millions of people will continue to live in the India that is to be.

Chapter Six

AM I MY BROTHER'S BROTHER?

Jesus Christ represents for all time the heart of youth confronting undismayed obstacles inconceivably great and conquering them by the daring of his spirit.

—C. F. Andrews in "What I Owe Christ"

JOHN BARNABAS is Organizing Secretary of the Social Service League of Lucknow, and Superintendent of the Lucknow Poor House.

A. D. SIRSWAL is a member of the Cawnpore Brotherhood and General Secretary of the Mazdoor Sewa Sangh, a non-political organization devoted to the service of all *mazdoors* (laborers), irrespective of caste, creed, or nationality. For several years he spent his summer holidays living and working among the coolies of Mussooree.



CHAPTER SIX

AM I MY BROTHER'S BROTHER?

"PLEASE, PRINCIPAL MISS SAHIBA, WILL YOU TAKE MY child free?" "How can I send my son to the village school? He earns a rupee a month watching Khan Sahib's cattle!" "Oranges, Doctor Sahib? and milk? Then my child must die."

"But Krishna is so young to be married, Bai Ji. Surely you can wait awhile?" But the mother, who knows the expense of daughters, shakes her head. "Oh, no, Mem-Sahiba, we won't get such a chance again! His family have much money and we've so many mouths to feed. The wedding will be expensive to be sure, but we can borrow the money from the moneylender." Such pleas have a familiar note to those who have lived among India's poor.

A newcomer to India is struck forcibly by the startling contrast between the extreme poverty so evident in India and the elegance of the homes of wealthy maharajahs, the gorgeous silk saris and expensive jewels of their wives and daughters, the riches of business magnates and powerful landowners. This is not a treatise on the Indian economic situation. A general picture of the life in villages has already been given. Many books and articles will interpret in de-

tail the forward-looking plans that the Indian government is launching today. Here we face a social problem, a situation created not only by poverty but by certain religious attitudes and social practices that have made millions of people regarded as subhuman. The outcastes, the coolies, the beggars should find a new life as programs for relieving poverty are developed. But they need something more, something *now*. Among India's youth there have been some who have recognized this responsibility and who with the spirit of Christ have sought for ways to become not only their brother's keeper, but their brother's brother.

Poverty: Causes and Cures

The moneylender, illiteracy, antiquated and wasteful methods of farming, extravagant social customs, the fatalistic attitude of the peasant or worker who blames his lot on his fate and dreads to cooperate with others of his kind for fear he will lose the little he has, all have their share in creating the poverty of India.

One curse of the Indian countryside is the moneylender. The majority of Indian cultivators and city millworkers are in debt to the moneylender for the greater part of their lives. Many indeed are born in debt, for debts are hereditary. The interest that the moneylenders charge is in some cases as high as 500 per cent per annum. Statistics show that the rural debt of India now stands at about \$12,000,000,000.

For example, Partap needed money for seed. He got a loan from the village moneylender and put his thumb impression on the receipt without reading it, for he could not

read. He bought his seed and planted his field. But that year the monsoon was late and his bit of land was far away from the canal. His crop failed and he had no money to pay even the interest on the loan. The moneylender pressed him for the money and then took him to court. The receipt was presented as evidence—a receipt for an amount far in excess of the sum he actually borrowed. The next year the servants of the moneylender farmed that strip of land.

But take the case of Rama. He, too, needed money for seed. However, in his village there was a school and also a Cooperative Credit Society run by him and ten other farmers. Literacy was important to him, for he helped to keep the books of the Society. He borrowed money for seed at 12½ per cent interest. His crop failed because of lack of rain, but the back profits of the Society tided him and the others over a bad year.

If the poor in America are made poorer by huge funeral expenses, the poor in India have been made infinitely poorer and the moneylender richer by their marriage festivals. There is a great need in India for an example to be set by the more well-to-do families in the matter of simple marriages.

Much is being done to lessen this poverty by literacy campaigns, cooperative credit societies, agricultural schools, and labor unions. Steps are being taken to develop industries. Much still remains to be done. When the poverty springs from an improper use of natural resources, the remedy lies in cooperative farming with good seeds and modern machinery, in building more canals and wells, in

replanting the forests so that the wood can be used for fuel and the cow dung can be used as manure, and in reducing the number of starved and useless cattle and improving the breed of those that remain. The mission farm schools are making an invaluable contribution. You have already read of the service that is being rendered by Indian youth in Indian villages.

One result of the missionary enterprise and of the work of the spirit of Christ in India is that there is an increasing number of young men and women who are eager to give their lives in service among people less fortunate. Even more important they look upon all men and women as personalities entitled to free and full life. In the preceding chapter, A. S. Savarirayan showed the needs of the villager for friends who will identify themselves with his life and pointed out the qualities needed by those who would enter into that friendly relationship. In this chapter we have the stories of two young Christians, devoted and well trained, who are giving their lives among the beggars and coolies of India. The first is John Barnabas, a forward-looking Christian, who interprets the attitude of young India today in these words:

“I think that if you are seeking to know the youth who will serve India tomorrow, you should look for those who do not want to view with sympathy any longer some of the things that have been keeping us back. I think you should look for those youths who are viewing the Indian problem in a larger perspective and those who are keeping abreast of the world forces that are changing society.”

Unto the Least of These

BY JOHN BARNABAS

The average American youth, belonging to a country that is rolling in wealth and that has achieved a high standard of living, cannot easily comprehend the poverty of India. One of the many results of this poverty are the 1,400,000 beggars who roam India's streets. But all those who are poor do not beg and all those who beg are not so poor. Europe and America have their beggars; you have them in a different form. The hobo, the tramp, and the "bum" are types of homeless people who come under the category of beggars.

Going through the main streets of any city in India one can see various types of beggars: *The child beggar*, the most valuable asset in the trade of begging for he is sold, bartered, or mortgaged; *the handicapped or physically defective*, such as the blind, the deaf-mute, and the crippled and deformed, who take to begging because they have no other means of living; *the mentally ill or mentally defective; the diseased*; and, most exasperating, *the able-bodied beggar*, who considers begging his birthright and bullies, harasses, and troubles the public into giving him alms. It is this glib beggar who, telling his tale with the assurance that comes from much repetition, receives a much better living than many who do an honest day's work. There are also the Sanyasi, the Yogi, the Bairagi, the Fakir, and the Darvesh belonging to established orders of mendicants, both false and genuine, with all the paraphernalia of saffron robe, wood-bead necklace, and bowl in hand.

You, too, in America have the physically defective, the handicapped, the diseased and the disabled, the mentally ill and defective. But your state cares for them in institutions run especially for them. They are not allowed the only alternative of begging.

The vast majority of India's people are agriculturists. But the seasonal nature of this occupation makes living so uncertain that during the dull season a good number of them wend their way to the cities to eke out a living. Unable to find employment, some try to keep themselves alive by begging for alms. Textile and other industries provide very irregular employment. One is driven to beg when thrown out as an unemployed. A good number of boys, driven with a passionate longing for new experience and with a wanderlust, run away from their village homes and move from town to town enjoying the pleasure of an irresponsible life on the streets. Back of all these causes there is always the basic problem of inhuman poverty that stalks this country with the suffering it brings.

Social workers in India have faced at least four difficulties when they have tackled this problem of beggary. The first is religious. The belief that the status of a man in this life is the result of his previous life gives poverty or begging divine approval. The whole caste system has developed attitudes and practices that rob certain classes of any consideration as human beings. In the second place the central government has not passed laws to bar the beggar from the streets. Neither has the government shown any great interest in any move on the part of local groups or social welfare

organizations to provide homes for beggars. The beggar is neither a taxpayer nor a voter, and politicians have not been concerned about his welfare. Lastly, India has no provision for social security. One who cannot work, therefore, takes to street-begging.

But there have been individual Indians with social conscience. Societies have been formed to work for a solution of the beggar problem. Agitation in the press and on the public platform is gaining momentum and some results are seen here and there.

The first city in India to make a scientific beginning in tackling begging was Lucknow. Here the people organized a Social Service League which led to a correlation of their efforts for the beggar. After long agitation and propaganda the United Provinces government was persuaded to pass a law against public begging. The Social Service League established a poorhouse where beggars could come and stay voluntarily or to which they could be sent by the municipal board after being arrested. On entering the poorhouse each beggar is given a bath and clean clothes. He is also given food, clothes, bedding, and medical treatment.

Lucknow is making an effort to rehabilitate each beggar. Case histories of the inmates are prepared and studied. Those that are able-bodied are taught some vocation. Cane-work, basketmaking with bamboo reeds, mat-weaving, weaving cloth by *charkhas* and *takli* are taught. The whole day the inmate is kept busy, in order to cure him of his constitutional laziness and a dislike for work developed during years of idleness.

This scheme is just in its initial stages. Plans are being discussed for separate homes for the various types of beggars, for each type needs a different kind of home and specialized treatment. As public cooperation and government support increase, the scheme will become more successful.

Similar efforts are now afoot in other parts of the country. The Bengal government has established six homes for different types of beggars. Madras, Bombay, and Central Provinces are contemplating legislation. Some of the native states such as Travancore, Mysore, and Hyderabad have passed vagrancy acts making begging illegal. The next step will be for the central government to pass an all-India vagrancy act, giving a uniform policy to the whole of British India.

Centuries ago an ancient Hebrew raised the question, "Am I my brother's keeper?" And in an increasing measure through the centuries the answer has been, "You are." After all, the beggar is but a symptom of social disease, and as members of society we are all—Indians and Americans—responsible for that social malady. The problem of the beggar is not simply the problem of food and clothing; it is the development of personality. And his personality can be developed only when we recognize him as a social problem and cease to dub him a nuisance. When we see every beggar as a person entitled to a full life, we shall succeed in the prevention of social breakdown and the rehabilitation of human personality.



From Hindu Home to Christian Service

A. D. Sirswal had a strict training in the customs of the caste system in his high-caste Hindu home far back among the foothills of the Himalayas. When he was a small child his father became very ill and finally took a long journey to consult a woman missionary doctor. A. D. went with him to carry drinking water and to cook his food, for this high-caste Hindu could not take water or food from one of a lower caste.

The doctor was so skillful and so kind in her treatment that the father wanted to express his deep appreciation. What greater gift could he give her than his son? There was just one request that went with the gift: the boy should not break caste by taking food from the hands of lower caste people or from outcastes. Throughout his childhood the boy lived at the mission, ate apart from others, heard stories about Christ, and learned about God's love for all people. After his father's death when he was eleven years old, he declared his desire to accept Christ and to be baptized. One step was to accept all men as his brothers. This meant doing away with caste observances. He broke caste by taking a cup of milk from the hand of a Christian and drinking it. The problems and difficulties that he had to face because of the opposition of his relatives would have been a real test for anyone, but the lad stood firm.

As school years passed, the boy became more and more aware of the fact that God had a plan for his life and that that plan was for him to help his own people. He studied agriculture so that he could teach better methods of farming

as well as the gospel message. He saw that many of the people needed legal advice, so he began to study law. He was so eager, however, to begin to do something that he began at once to spend his vacation among the coolies of Mussooree. Mr. Sirswal's own description of this work is very modest. For six years he has spent his summers living as a coolie among coolies. Through his efforts a society, the Mazdoor Sewa Sangh, has been formed to carry on a more permanent work. The executive committee consists of Hindus, Moslems, and Christians who realize that it is only through the cooperation of members of all religions that the social evils of India can be removed.

Bear Ye One Another's Burdens

BY A. D. SIRSWAL

There are three kinds of coolies in Mussooree doing, in general, three kinds of work. There is the Garhwali from the neighboring state of Tehri, Garhwal. The rickshaws and the dandies are his care. The Nepali from Nepal, five hundred miles away, often called a Dotyal, is the broadfaced, heavily built, simple, honest but rather unintelligent man who carries the loads. The Ladakhi, who is nearly always a Moslem, works on the roads and in building work. This man eats well, is better off than the others, and we have so far had very little to do with him.

These men all come from villages where they struggle along with a little land. But clothes, taxes, marriages, salt, utensils, and kerosene oil cannot be paid for by so much

wheat, fruit, and vegetables. Hard cash is needed. That is why these men are in the holiday resorts in such numbers. And if a coolie goes back home with forty rupees (\$14.00) after being in Mussooree for five or six months, he is lucky.

Our Mussooree coolies are a very dirty lot. At the opening of the dispensary this year the vice-president of the medical association remarked that he avoided rickshaws because he was afraid that the dirt of the *jhanpanies* was highly infectious. Dirty they certainly are. And you would not wonder if you saw their rented quarters. They seem to like living twelve to fourteen in one room with one small window or no window at all. If there is a window, it is generally kept well stuffed with a blanket because they have so few clothes that they feel cold at night. The walls are crumbling away. The floor is mud. The door is low and narrow. There certainly will be vermin. These rows of rooms have tin roofs, no drainage, no sanitation, and no water. The water taps are often one to two hundred yards up or down a hill and inscribed with a legend saying that anyone found bathing or washing his clothes there will suffer a loss of more than any coolie earns throughout the whole season.

The man to whom a traveler feels generous in giving Rs. 2 (about seventy-three cents) after a journey of two or three miles in a rickshaw has to give a third of it to the owner of the rickshaw as hire and divide the rest among four or five. And tomorrow any of them may be crippled with rheumatism or ill with excessive palpitation of the heart or with acute stomach trouble and be unable to work for some days. Their work is hard. They are out in all weathers in very in-

adequate clothes. One of those wondrous, official statistical figures gives their average expectation of life in this work as ten years. However that may be, it is clear that the coolie is not in a condition to make a lot of money, either rapidly or for very long.

We ran four literacy centers again this year, where four to six helpers taught eighty coolies. We had two difficulties to face: the first was that of getting adult illiterates interested in literacy and persuading them that they were not too old to learn; the second was to overcome the propaganda started against us by certain interested parties. Certain people started the rumor that we were a proselytising mission and that suddenly one evening while the coolies were reading in the school, we would throw buckets of water over them and tell them that they were now Christians! When we had convinced the coolies that this rumor was untrue, another rumor was started; namely, that we were government spies and that we wanted to find out all about them so that they could be carried away and forced to join the army. We persevered in trying to gain the trust of the coolies, and gradually as this was done, the rumors died away.

In carrying on any adult literacy work it is always important to remember that the coolies are tired after their day's work and are not inclined to welcome any additional labor, even if it is not physical. They usually prefer to spend their evenings dancing, singing, playing on the flute, or enjoying themselves generally. We found it much easier to run literacy centers if we encouraged such things, as it helped to

make the coolies feel more at home. As the coolies often have to cook their food in the evenings, we found that it was necessary to have the centers as close to the coolie quarters as possible and to adjust the times to suit their convenience.

As a result of our experiences we have come to feel that there is a great need for literature related to the life of the coolies. No textbooks at present seem to satisfy this need. We need books of simple science, of village life and its problems, of geography, short stories, and collections of folk songs. And what a boon a slide or motion picture projector would be! Efforts must also be made to follow up the work that has already been done, to prevent those who have become literate from dropping back into illiteracy.

On July 3rd the annual literacy conference was held. Begum Hamid Ali presided and gave away the prizes for the sports. About eight hundred of the men were present and about two hundred people from the village, although the weather was very unsettled. There were plenty of races for the men, a tug-of-war, and the usual literacy race. This is a race to the blackboard, and involves copying words off the board and returning with the result to the starting point where accuracy as well as speed is judged. After the sports the coolies gave their dances, songs, flute music, and speeches. The prizes included a gift of fifty *dhoties*, innumerable shirts, rugs, towels, umbrellas, and a large gift of soap famous for its disinfectant qualities. This was a big day for the coolies themselves. There were two other big days on their behalf, on the second of which a dispensary

for the coolies was opened by the chairman of the city board.

It is true that the men are sometimes rude and uncouth, but so also sometimes are the people they are serving. The corpulent and weighty *bania* often tries to bargain with the coolies. One began by offering half the proper rate. When the men protested, he replied that that was what he usually paid for an *ekka*. The men naturally remarked that they were not *ekka*-horses. So he threatened them with the police. Only after speaking to the manager of the hotel where the *bania* was staying, was I able to get the proper fare from him. And then, such is the oddness of human nature, he added *bakhshish* as well.

The most difficult treatment to deal with is that which the load-carrying porters get from very minor officials. One of the clerks in a transport agency was discovered taking a 35 per cent commission on loads, simply because I found that he would not give a load to me before I paid the 35 per cent he asked. In this case suitable action was taken by the authorities, but there must be many cases about which we do not even know. All this sort of thing makes the lives of the men very difficult, and it is small wonder that these un-educated men are sometimes rude and uncouth. We are trying to do something to meet this weakness of theirs through our literacy work.

As a result of our efforts to keep the public conscience well informed, a leading article appeared in *The Statesman* of Delhi on July 16, 1942. In this significant statement the editor writes:

The hill stations this year are full. Unusually many of the people in them have never visited Indian hill stations before. Naturally they see much that pleases. But they detect also things that do not. Observing with fresh eyes, they perhaps notice shortcomings screened from some others by a veil of familiarity. Among the generally observed defects (judging by letters that reach us) is the condition of coolie labor.

This has also perturbed the conscience of numerous other residents. During the last decade or so, considerable ameliorative work has been done with energy and success, especially in the bigger stations. But plainly much remains to be done. Overloading, exploitation by employment agencies, overcrowding, and miserably inadequate shelter are the defects most flagrantly needing remedy. In some stations there are reasons to suspect that the rates of payment and conditions of work officially fixed are not in practice maintained. Municipalities have a duty toward those, even the economically humblest, within their areas, and private residents, if sufficiently vigilant and determined, can do much to ensure that the duty is not overlooked.

When China's Dr. T. Z. Koo, widely known in the circles of the World's Student Christian Federation and the Christian churches of many countries, visited Lahore some years ago, he told the young people there that if Christian youth are to become builders of a better world, they must know their heritage, the contemporary world in which they live, Christianity, and themselves—their strength and weaknesses, their capacities and limitations—and the resources by which they may live fuller lives. Then they must take steps to dedicate themselves to their mission. All of us must begin somewhere. We cannot wait until the dream is here

and the vision is achieved. John Barnabas and A. D. Sirswal have taken this step of dedication. Progress is slow but it is being made.

Throughout India there are many others like these two young Christians who, by their example of service and sacrifice, are seeking in the spirit of Christ to relieve the distress of India. Their work may be done on a small scale, but it will provide the necessary experience and wisdom for action by the central government. The value of their example is great. "Because they *saw*, they believed and because they believed, they followed."

Chapter Seven

LOOKING FORWARD

. . . O Worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of Spring, let it come rushing over the vast field of the life of man. . . . Let our newly awakened powers cry out for unlimited fulfilment in leaf and flower and fruit.

—Rabindranath Tagore

NORA VENTURA is National Religious Education Secretary of the Young Women's Christian Association for India, Burma, and Ceylon. She spent 1944 and 1945 in the United States and is now on her way home to India by way of London and Geneva.

M. A. THANGARAJ was introduced on page 98.

MANORAMA HIVALE, daughter of Dr. Bhasker P. Hivale, head of the Department of Philosophy and Psychology in the University of Bombay, is studying in the Radcliffe graduate school, majoring in philosophy and preparing to teach in India.

LYRA ROBEIRO, who was in America in 1945 studying for her doctorate at Harvard University, is completing her thesis through study of the adult education systems in England and Sweden. She is preparing for work in the field of adult education.

EDDY ASIRVATHAM, head of the Department of Politics and Public Administration, University of Madras, India, is in this country as a visiting professor and public lecturer interpreting India to the West.

PRIOBALA MANGATRAI, a graduate of two Indian colleges, came to the United States last year on a fellowship at Radcliffe College.

DANIEL KHAZAN SINGH, pastor of Ludhiana Church, the oldest church in the Punjab, has served as chaplain to the Christians in India's armed forces and was one of three Christian leaders from India invited by the Presbyterian church to participate in a "fellowship mission" to the churches in America in 1945.

CHANDRAN DEVANESEN was introduced on page 2.



CHAPTER SEVEN

LOOKING FORWARD

"PEOPLE IN THE WEST THINK OF INDIA AS A SLOW-MOVING country and of the people as thinkers and talkers but not as doers; but in the last few years the speed at which India has been changing from day to day has been terrific," declared Nora E. Ventura when speaking to American missionary leaders on her recent visit to this country. And then she added: "I think there is no denying that the spirit that exists among the leaders of India today, of all castes and creeds, was originally born of Christian influence. Take almost any Indian leader of today and you will find that at some time he has been connected with some Christian institution in India or overseas or has come under some Christian influences. Christianity in India has exercised a deep and wholesome influence on the thought, life, and progress of the country as a whole."

A Hindu college student, whom we shall call Sita, began to see what such a statement as this really means when she came to the United States for graduate study. During her college days in India she had first seen the poverty and suffering of her own people. A college friend had persuaded her to go with him to work among people of the slums who

were ill with malaria. The young people were appalled by the conditions that they saw; they could not even find bottles in which to place the medicine they had brought. Sita was deeply stirred by the needs of India's poor and came to America to prepare herself for service to her country. She studied for her Ph.D. degree in education and traveled as much as possible to observe life among American workers. When invited to visit in the home of a working girl, she was amazed to be met by her hostess driving her own car and to find both a radio and telephone in a comfortably furnished home. This was luxury such as she had never seen among the working class of India.

Soon Sita began to wonder about something else. "Please tell me," she said to a missionary whom she chanced to meet, "what are Christian missions doing in India? People keep asking me and I cannot tell them." She listened eagerly to stories of educational and medical work, of activities of evangelists and social workers and agricultural specialists. She was most impressed when told that the love of Christ had driven Christians to India to work with people there.

"I am afraid some of us have made a mistake by keeping away from such organizations," she said thoughtfully. "When I get back to India I am going to find out more about the work of Christians." She paused a moment, and then she said, "When I was a little girl I once bought a picture of the Lord Christ. I have great reverence for him."

Nora Ventura, a Christian, and Sita, a Hindu, are both looking forward to a new India, as are many thousands of other Indian leaders and young people of all religious com-

munities. What Christians hope for in the future and some of the things that they are willing to do in order to make their dreams come true are revealed in this chapter.

After Independence, What?

BY M. A. THANGARAJ

It was a lovely day in autumn, and the setting sun was producing miracles of gold and scarlet on the tree tops on Richmond Hill, near Toronto. Three young Indian students out on a picnic were cooking their evening meal over the cheerful log fire; one was singing snatches of a Hindu song. They were Raj, Ramoo, and Mohan, from three different universities in India, all now doing postgraduate work in the University of Toronto. Earlier in the day they had been discussing in their own immature way Indian music, politics, economics, and so on. Suddenly Raj stopped singing and, looking up, asked the others, "Say, chaps, suppose you were granted one wish for your country, as we read in the fairy tales, what would you wish for?"

Mohan promptly answered, "Why, independence for India, of course!"

Raj turned on him, "Yes. And then? After independence, what?"

There was silence for a long while. Their thinking had never gone beyond independence for India. Their minds were now busy picturing to themselves an India governed by communal parties, filled with suspicion and bitterness and hatred for one another.

Ramoo said slowly, "And then? Hm . . . chaos, communal riots, civil war, and bloodshed, I suppose?"

"And profiteering, bribery, and dishonesty, I imagine," added Raj.

"And that means oppression, poverty, starvation, and death . . . Oh God!" said Mohan.

They sat gloomily, looking into a dark and hopeless future. And they had vaguely imagined all the time that the attainment of independence—that cherished *swaraj*—would magically solve all their problems and somehow introduce a reign of peace, prosperity, and plenty!

Raj looked up with a hopeful smile: "Yes, it would mean all that unless our schools, colleges, and other institutions have succeeded in turning out large numbers of young men and women of sound common sense and solid character who are prepared to serve the country without thought of personal gain; who will think clearly and will have the courage of their convictions; who will have such love in their hearts that every man, woman, and child in India will be precious in their sight, whatever his caste, and . . ." He stopped suddenly, feeling rather self-conscious.

Ramoo said thoughtfully, "You are right, Raj. But do we have them? I mean do we have them in sufficiently large numbers to make their weight felt?"

Mohan said brightly, "I say, how about ourselves?"

They looked at each other in surprise. They had never thought of themselves in that light!



There are thousands of young men and women in our Indian universities who are thinking hard about their place in a free India of the future. Naturally most of them are thinking about their personal problems—how to get a good job and to live a comfortable life. But many students—their number has been increasing rapidly in recent years—are thinking in terms of their country. They want to know how to make India richer, how to feed her hungry millions, how to help educate the millions of illiterate masses, and how to solve the apparently insoluble communal tangles.

Each of these domestic problems is well nigh staggering, when you think of their magnitudes. You must have great courage and an incorrigible optimism to attempt such tasks. But they have to be done! We need men and women who will throw themselves, heart and soul, into the building of a new India of tomorrow. And I believe we have such people in India right now. I have heard young India discuss these grave problems with hope and courage; they are attempting in small ways to solve them. The way they have set about it has given me great hope for the future of India.

In Madras Christian College, South India, there are a few more than a thousand students in the graduate and under-graduate courses—young men and women belonging to different communities, castes, and creeds—Hindus, Christians, Moslems, Parsees, and others. The college is, in fact, India in miniature. When I see these young men from different homes and different social backgrounds trying to solve their problems, I realize what a glorious part they are going to play in their country's future.

There are groups in which each member tries to make friends every month with at least two boys not belonging to his own community and language. They are trying to break through the barriers of religion and language. The mutual respect and good will they show in the hostels, in the college, and on the athletic fields, and the desire to understand the others' points of view are most remarkable. After seeing how good and happy it is to live together, they cannot easily go back to the quarrels, bitterness, and misunderstandings of older politicians. They are conscious of their responsibility to the India that is to be.

Our youth have a vision for India. India has an ancient and rich spiritual heritage; every Indian heart has an eager longing for worship. What a great spiritual power India can be if only we can win her for Christ! I believe that the next great religious revival is going to come from the East, and India is going to be in the forefront. Students are becoming increasingly conscious of that fact.

The boys and girls in our universities are exactly like their counterparts in England or on this continent. They are quite as boisterous, cheerful, and active. They indulge in the same leg-pulling, badinage, and adventures during all hours of the day and sometimes even during the night. They profess to have the same distaste for books, lectures, and examinations! And when they have graduated, they write glowing letters to their principal and professors about "those glorious years" in the university. Under skins of different colors—black, brown, and varying shades of pink—there lives the same spirit in the hearts of all young people.

The young people of India are asking, "Will the West realize this and take the hand of friendship stretched across the seas? Or will the theory of the 'Master Race' always exist in some form or other?" What is your answer going to be? You will have to be honest with yourselves and remember that "world fellowship" and "brotherhood" are empty words unless you put them into practice with people whom you meet in the street every day. Young India wants every human being to be treated as an equal and as a friend. What does young America desire?

India needs men and women of vision and valor who are full of self-sacrificing love; men and women who will not ask for tasks suitable for their power but will ask for power suitable for their tasks. We are conscious of our past greatness, of our present subordination, and of a future that is full of promise. With great industries waiting to be developed, with her rich store of mineral and spiritual wealth waiting to be explored and exploited, India has a future full of great possibilities. And her young men and women are eagerly looking forward to the day when, free and independent, she will take her rightful place among the nations of the world as a partner in a brotherhood of nations.

Two students, among the hundreds preparing in American universities for leadership in India, have written briefly concerning what they see as they look at their country today and dream of her future. India will be greatly influenced by the lives of the generation they represent. The welfare of

millions hangs upon what leaders in the East and West working together can accomplish.

East and West

BY MANORAMA HIVALE

First of all, especially when the world seems to be getting smaller and smaller, I desire that the people of India and of the West be treated on a basis of equality. People must not think of India as merely the land of the Taj Mahal, the rope trick, and the snake charmer, a place to sight-see, full of oddities and queer things. Indians must be treated as human beings who live, feel, and act in the same way as do any other people on earth. This, indeed, is one of the great teachings of Christianity and now more than ever it should be stressed:

India has numerous problems and needs help in working out the solutions to these problems—illiteracy, disease, poverty, unemployment. Here is where the West can contribute much to the East.

On the other hand, the West has much to learn and much to unlearn from India. India has very definitely a spiritual contribution to make to the West, especially through her philosophy of life—the sacredness of the family, her simplicity of living, her principle of non-violence, and deep religious conviction.

In other words, the West has much to contribute along scientific lines, whereas the East has much to contribute along spiritual lines. A great deal depends upon mutual un-

derstanding. One practical way this can be brought about is through exchange students and leaders and through reading and studying about each other. Through a closer relationship, which exchange students can help greatly to develop, East and West can look forward together to a better day.

Education for All

BY LYRA ROBEIRO

Whatever may happen during the intervening period, there can be no doubt that India will ultimately emerge as a democracy. For much too long four hundred million people have lived in a socio-economic and political structure that has reduced the average Indian to a subhuman level of living. The battle against squalor, want, ignorance, disease cannot be waged by a few leaders. It must be the cooperative effort of the whole nation. We must begin with education and work toward the day when every man, woman, and child in this vast country will be educated enough to share in the molding of the nation's destiny, and more than that, when for every individual there will be provided educational opportunities that will make for moral and physical strength, economic security, cooperativeness, constructive thought, and initiative.

Within the next few years I would like to see a greater variety introduced into our university educational opportunities, to see agriculture, technology, business administration, industry, medicine, nursing, and other fields that answer a practical need given far greater importance. I would

like to see vocational education introduced on a national scale and adult education be made free, compulsory, meaningful, and worth while through efforts of government and private agencies.

This is the work in which I am most deeply concerned and for which I am preparing.



"What do you think the youth of India desire most?" was the question asked Dr. Eddy Asirvatham when he came to America in the fall of 1945 to study. His experience has been wide and his friendships with Indian youth many. He knows that Indian youth have multiple desires and that they are willing to do much to attain them.

Indian Youth Desire Many Things

BY EDDY ASIRVATHAM

The war is over and the time has come for everyone who has been dreaming of a better world to set himself to action. Indian youth, like youth everywhere, have been the victims of cynicism and disillusionment during war years. In spite of all the discouraging factors, however, the most thoughtful among Indian young people are determined to do their share in creating a better India, to help to build a better world. They are resolved to do everything possible to give India a place of self-respect and equality among the nations of the world. They realize that provincialism, caste exclusiveness, and communal jealousies stand in the way of a free India.

They know also that these are not insuperable difficulties.

Some serious young people in every community are eager for a settlement of difficulties that will satisfy every group in the country and give each ample protection of its legitimate rights and ambitions. There is a will today for unity through compromise and accommodation, and the Christian youth are not behind others in the manifestation of this will.

While many Indian youth are keenly nationalistic, there is a growing realization that the world of the future is to be either one world or no world at all. Nationalism and internationalism, it is understood, must be blended so that one can be a good nationalist and a better internationalist. Indian youth are looking forward to a time when, in cooperation with young people of other lands, they can help work out the conditions of a stable peace. With their faces turned toward the future, they want to remove all unjust conditions, whether these be between individuals, groups, or nations. In their thinking war, colonial exploitation, and unfair power of capital over labor are outmoded and should have no place whatever in the new order of things.

Some Indian youth are impatient with theories and arguments set up by interested individuals to bolster out-of-date systems and institutions. These young people want to see an India and a world where there will be bread, brotherhood, freedom, and justice for everybody. They are very much moved by the abject poverty of India and the miserable living conditions of the masses. They study with great eagerness Mahatma Gandhi's program for the revival of village cotton industries as well as the Bombay Plan, which aims at

the industrialization of India within the next two decades. They wonder whether a compromise cannot be brought about between these two remedies for India's economic ills.

The sympathy of many youth is with the underprivileged. They are naturally attracted by the communistic experiment in Soviet Russia and wonder whether it is not possible to have large-scale national planning and state control of production and distribution without giving up one's faith in God and his will for the individual and society.

There are also young people in India who are now tremendously interested in rural uplift. They look with horror but not despair at the educational backwardness of India. They have learned with sorrow and amazement that as a result of physical conditions the life expectancy in India is twenty-six years, while it ranges from fifty-four to sixty-two years in other countries where more attention has been given to health. More and more young men and women are seeking an education that will prepare them to remedy these situations.

Many are seeking a medical education. Young women in particular are realizing the importance of nutrition and child care. Courses in domestic science are becoming more and more popular. Among educated people in India there is an interest in balanced diet and in giving children nutritious food that will build up their systems in every possible way. Another hopeful sign for the future is the attention being given to physical education. An increasing number of colleges have courses to prepare instructors in this field. Boys and girls are taking to games in a wonderful fashion. The

old belief that physical excellence and mental alertness do not go together is fast dying; the youth of the country are today aiming at good health and all-around development of personality.

Some youth in India are convinced also that no true individual development is possible that does not have its moorings in moral and spiritual values. Such young people see clearly that, however much they may long for a better India or a better world, neither can be attained without better men and women everywhere. They realize that if India is to advance rapidly in moral and spiritual fields, points at which any enduring progress must begin, Indian youth should add to its passive qualities of humility, forbearance, friendliness, and hospitality—in all of which India has a long established record—active qualities such as manliness, courage, sense of social obligation, truthfulness in thought, word, and deed, and sacrificial living.

There are indications in every direction that Indian youth are on the march and that nothing on earth will stop them from the realization of their goal. There is much to discourage them, but there are also hopeful signs. The leaders among the youth of the country are determined to make their hope a living reality.

There is one more thing that Indian youth want. They look to countries more fortunately placed than India for help and encouragement. They do not want mere negative criticism. Much less do they desire malicious exaggeration of existing weaknesses in their country. They want all possible scientific and technical help, moral and material support,

and heart sympathy rather than lip pity. It is obvious that alongside of China, India is opening up a tremendous field of activity for years to come in economic, educational, and religious fields. India wants not only Christian missionaries who possess an uncommon measure of love and discernment, but also doctors and nurses, scientists and technicians, economists and planners who will train Indians in all these fields and then withdraw and leave the work in their hands. It is the earnest prayer of youth, as of others, that God will raise such men and women in more fortunately placed countries of the world to go out to India and burn themselves out in the service of people in every walk of life and under the auspices of every organization—missionary and non-missionary, Christian and non-Christian, government and private—that earnestly seeks to bring about a better and more glorious India.

Many of the desires of young India will come with self-rule. Some will be realized when government plans are carried out and hundreds of young, well educated Indians tackle the problems that they can see today. But some are looking even farther and deeper. "Do Christians have a special responsibility?" they ask. "Is there something that the church can contribute in a special way to the Indian life of tomorrow?" These questions were given to Priobala Mangatrai of Lahore who answers that the role of the Christian church in the drama of building a new India is an important one.

The Important Role of the Church

BY PRIOBALA MANGATRAI

The role of the church as India looks forward is of interest to Christian youth. Eight million Indian Christians, led by Indian workers and Western missionaries, constitute this church today. By the standards of the world it is neither a rich nor a powerful group. It is estimated that about 80 per cent are drawn from the depressed classes. Can such a group play a distinctive part in the future of India?

Some would say that the church should not interfere in politics, claiming that Jesus Christ preached the gospel and went about doing good and that the church cannot do better than follow his example. Others would have the church play a more extensive role. They would have the Christian church exert an influence in public affairs and all the new social organizations that are being formed. They would have all organizations measured by Christian standards.

Until very recently the Christian church has held aloof from the political struggle. It has contributed little or nothing to political movements that deeply involve the destiny of India. Christians have often been criticized for being unpatriotic. But if the church through deference to existing authority or for some other reason continues to stand aside, it will renounce the opportunity to influence the most formative movement in India today—a movement in which are centered the deepest and strongest feelings of Indian youth.

The influence of Christians could be exerted during the days ahead in a number of different ways. Young people,

especially students, are passionately interested in the nationalist movement. It must be acknowledged that this interest has been less marked among Christian students. If guided into the proper channels, national concern could be used for the highest service of the state and nation. There is need for study of the issues involved, and the church could give guidance to young people in these matters.

Christian villagers along with members of other religious communities have the right to vote and they need to be taught how to use that vote intelligently and with a sense of responsibility. Communal voting is not to be admired nor supported, but as long as it exists it means that the Christian community must elect from among its group members to the various assemblies. Should the church coldly ignore elections, or should it give its encouragement and support to men worthy to lead and endeavor to get them elected? This is a question to which the Christian church must give its serious attention.

With political freedom within sight people are looking beyond it to other problems, the chief of which are illiteracy, public health, and poverty. India's greatest need at the moment, however, is for unity. In order to go forward and grasp freedom, the various groups must unite. The minorities of India in common with those of the rest of the world are suffering from a strange and mortal disease in that they cannot live at peace together. Is it too much to hope that the Christian church whose membership is drawn from every community can in some measure act as a uniting and reconciling force? In the past its hospitals and schools and social

centers have ministered to the needs of people irrespective of the communities to which they belonged. By this ideal of humble service, the church has already indicated a way in which India's unity may come.

Some Indians have been greatly distressed by the antagonism toward Great Britain and the West that has been growing in recent years. The churches of the West and of India may be the means through which this gulf could be bridged. Several attempts have already been made. In 1943 when Gandhi was fasting and his life was despaired of, two British missionaries attended the All Parties Conference that met in Delhi to discuss the situation and supported the request of the Conference for his release. Their sharing of India's anxiety over the life of a beloved leader was greatly appreciated and did a great deal to soften hard feelings. A little later a group of missionaries issued a statement exploring possibilities of ending the political deadlock that followed uprisings in 1942. About the same time the churches in England expressed their concern about the growing bitterness and a desire to help in bringing about a reconciliation. Thus within the realm of ordinary daily life good will, sympathy, and understanding are increased when British, Americans, and Indians work together on a basis of equality, comradeship, and mutual cooperation to serve the needs of India.

The failure of human institutions to bring about a better world or to introduce any higher principle than that of expediency in international affairs, compels the mind to seek for other methods. Cannot the fellowship of the Spirit found

in the church create a change in the direction of human affairs and save men from despair? May it be granted that we do not wait in vain for the prophetic note from the Christian church.

For more than thirty years the father and mother of Daniel Khazan Singh have been preaching the gospel in the villages of the Punjab. There are seven brothers and sisters in this family, all of whom were educated in mission schools and colleges. Two brothers are now elders in their churches, a sister is a deaconess. After teaching for a few years, Daniel realized what great things God had done for him and his people and decided to give his entire life to God and the preaching of the gospel.

This young Indian Christian minister would have us remember that Christian service is a debt, not charity or sacrifice. It is a debt that must be paid in return for the fullness of life that comes through fellowship with Christ. In this spirit he writes to Western youth.

A Call to Christian Youth in America

BY DANIEL KHAZAN SINGH

The days of the "Heathen East and the Christian West" are gone. The church of Christ is found in all parts of the world and so is heathenism. Wherever you may be you see the church; wherever you may go you will find heathenism of one sort or another. Hundreds of men and women are

joining the Christian church in India every day. The church and her youth are anxious to see a better India and are trying to do what lies in their power to bring about a new India. They believe that the need of India is not only freedom but true freedom. "Where there is the spirit of Christ, there is liberty." The church believes that India needs not only education and educators, but Christian education and Christian teachers; not only doctors and nurses, industrialists and business men, but Christian doctors and nurses, Christian leaders in industry and business. Our earnest prayer is that India shall be Christian in all areas of her life.

This is no small task. Unaided and singlehanded the Indian Christians cannot do this great work. "With one hand you cannot clap," says an old Indian proverb. We Christians of India know we cannot build a new world in India without the help of Christians in other lands. Youth of the American churches, will you be the other hand in our great task? Come over to the other side and help us!

"How can we help?" you ask.

There is first of all the service of a real Christian life, the Christian character that serves God day by day through a silent but strong testimony under all conditions and in every place. You can pay your debt by making your life and your church strong. Echoes of what you say and do reach the shores of countries like India. The non-Christian world is watching you with critical eyes. What about your attitude toward others? toward those of other races?

Then there is the service you will give through your vocation. Every Christian should be better in his job than one

who makes no such confession. And India needs dedicated, human, loving, Christian personalities who will come in the spirit of service to help where help is needed. India needs Christian engineers, agriculturists, technicians, specialists who can help train Christian nationals. What gifts do you have? Are you studying to be a doctor or a nurse? India is calling in sorrow and unrelieved anguish for your skill and knowledge. Can you say, "I have a pain in my sister's shoulder?" Or, have you the gift of languages? There are heaps of translations awaiting your linguistic gifts. Have you an education? Millions of illiterates in India are calling for teachers and those who have learned to read are calling for good literature. Are you an architect or builder? There are houses and homes and civilizations to be constructed and mended. Have you agricultural or industrial knowledge? Fields and forests and factories invite you to India.

The church in India needs educated and qualified national ministers who will work with Christians who come from other lands. Many of the churches cannot yet support such a ministry without aid. The families from which young ministers come are poor. They cannot afford to give their sons enough education to prepare them for theological training. Can you pay your debt by helping to provide scholarships and stipends for trainees who will become Christian ministers, teachers, social workers, doctors, nurses, agriculturists, and technicians that India needs so sorely? Sixty dollars will keep a boy or girl in school for a year, paying for board and tuition. Will you not help one person to become a power in building a new India?

Finally, as India looks forward she needs the confidence that faith in God alone can bring. The work before us is great, but our God is greater. He will make us successful. He will take care of us in the days ahead. He will do the impossible for us. The Christian church must go forward in India. "Thanks be to God who giveth us the power through our Lord Jesus Christ."

There is a deep note of faith and commitment underneath the longings of Indian Christians who have shared in the writing of this book. Many still in high school and college are deeply interested in the development of Christian insights through worship that speaks to the soul of an Easterner. They are seeking to connect Christian worship as far as possible with the methods and modes, even the traditional culture, of their people. In some boarding schools, Uduvil in Ceylon for example, reported by Reverend S. Kulandran, the students often sit on the floor and use old Indian lamps, music, and native instruments. Sometimes dancing accompanies the lighter and more joyous kinds of religious songs, as an expression of joy for which the old Indian dances are adapted. Hymns of the church would not be interpreted by dancing nor would dances be brought into the sanctuary. They appeal to many young people for use out-of-doors or in their school auditoriums when lighter songs are sung.

So in ways that are most meaningful to them and with souls deeply stirred by a consciousness of their fellow

students' need for Christ, Indian youth are seeking to know and to share the faith in "The Christ of the Indian Road" whom Chandran Devanesen describes for them and for you in the following poem:

Christ of the Indian Road

Have you not heard about Him,
O my brothers?
Do you not know about Him,
O my sisters?

He was a carpenter,
The wood yielded to His hands
For His yokes were easy upon the ox's neck.
Sweat was upon His brow.
He called Himself the Son of Man.
He did not despise the devadasi.
He cared for the beggar and the dog
 that licked the beggar's sores.
He brought sight to the blind
 and He healed the leper.
He cured the diseased in mind
 and gave them new life.

Come and meet Him, my brothers.
You, Amarsingh, from Punjab.
You, Rajani, from Bengal.
You, Devadas, from Gujarat.
You, Ramaswami, from Tamiland.
And you, and you, my fine fellows,
From Maharashtra and Malabar,
From all the corners of Ind.
Come, my tall Pathan, my brave Rajput.
Come, like the stout fishermen
 who left their oars and followed him.

He gives a dream
 that will not let a young man sleep.
He gives an adventure
 that will not let a young man rest.

Come and meet Him, my sisters.
Come Savithri and Devika,
Fawzia and Punitha,
Sita and Lalita.
The women loved Him
 for He was a true Man.
The gentle Mary sat at His feet,
The passionate Magdala anointed His feet,
 with her spices and her richer tears.

Listen to him, O kisan,
 calling you across your fields.
He can give you life
 that is as rain to your thirsty fields.
Listen to Him, O mazdoor,
 calling above the din of your machines.
He can give you life
 that is as bread to your hungry bellies.

Listen to Him, O babu,
 toiling in futility at your office.
He can give you life
 that is as hours spent away from your desk.
Listen to Him, O maharaj,
 you upon the gadi.
Sell all you have and give to the poor.
He will give you wealth
 which you can really possess.

Listen to Him, O men and women of Ind,
you and your children.

The hands that are His will speed the plough
through our fields of Poverty.

The minds that are His will create the plan
which hums in the roar of the city;
which throbs in the rhythm of the tabla
beaten in the new villages.

The hearts that are His will clear the way
and build the road that is gentle to crippled feet.

Let Him lead us in the march of Humanity
to the Wonder that awaits,
to that Future which eye hath not seen nor ear heard,
that leads over star-track and Beyond!

—Chandran Devanesen

A SELECTED READING LIST

THE following books and pamphlets have been selected from many written about life in India. They offer suggestions to young people and leaders of youth who are planning local church and conference programs, who desire books for reference use in a study class, and who wish to recommend books for reading by young people in their teens. They should be used in connection with denominational materials that present the work of the church in India and discuss the opportunities for a growing fellowship between Christians of India and of our country.

PROGRAM MATERIAL

Discussion and Program Suggestions for Youth on India, by Ross and Mary Cannon. New York, Friendship Press, 1946. Paper 25 cents. For use with *Our Country Is India* and *This Is India*. (*Worship Services on India*, including also a questionnaire and dramatic sketch, a reprint from this guide, may be secured for pupil use. 75 cents per dozen.)

Exploring India, by Rose Wright. New York, Friendship Press, 1946. Paper 25 cents. A brief course on India for the younger teens.

Fun and Festival from India, by Rose Wright. New York, Friendship Press, 1938. Paper 25 cents.

This Is India, by Arthur Mosher. New York, Friendship Press, 1946. Paper 25 cents. A pictorial book.

Friendship Map of India, designed by Louise E. Jefferson. New York, Friendship Press, 1946. 25 cents. A decorative map in colors, size 28 x 32 inches.

Wall Map of India. New York, Friendship Press, 1946. 25 cents.
In four colors, size 22 x 28 inches.

BOOKS FOR REFERENCE USE

- . *Collected Poems and Plays*, by Rabindranath Tagore. New York, The Macmillan Company, 1941. \$3.00.
- India at the Threshold*, by L. Winifred Bryce. New York, Friendship Press, 1946. Cloth \$1.00; paper 60 cents. An adult reading and study book that gives an interesting picture of India.
- India in Outline*, by Lady Mabel Hartog. New York, The Macmillan Company, 1944. \$2.00. A brief informative book regarding India and Indians.
- Introduction to India*, by F. R. Moraes and Robert Stimson. New York, Oxford University Press, 1943. \$2.00. A book written to give troops in India a quick survey of the country. Factual information.
- Our India*, by Minocheker R. Masani. New York, Oxford University Press, 1942. \$1.75. Interpretation for youth of India's economic life.
- People of India, The*. New York, The East and West Association, 1943. 40 cents. An introduction to the people of India—who they are, how they live, what they like, what they are thinking.
- Report on India*, by T. A. Raman. New York, Oxford University Press, 1943. \$2.50. A general survey.
- Restless India*, by Lawrence R. Rosinger. New York, Foreign Policy Association, 1946. 35 cents. An introduction to India, the country and the people, that will help the reader to understand the desires of Indian youth.
- Tales from India*, by Basil Mathews. New York, Friendship Press, 1938. Paper 50 cents.
- Treasure-House of the Living Religions*, edited by Robert Ernest Hume. New York, Charles Scribner's Sons, 1932. \$3.00.

Twentieth Century India, by Kate Mitchell and Kumar Goshal.

St. Louis, Institute of Pacific Relations and Webster Publishing Company, 1944. 40 cents. Readable introduction to modern India.

What Does Gandhi Want?, by T. A. Raman. New York, Oxford University Press, 1942. \$1.25.

World's Living Religions, The, by Robert Ernest Hume. New York, Charles Scribner's Sons, 1924. (Available in many libraries.) An authoritative book on the religions of the world. See especially Chapters II, III, IV, and V.

BOOKS FOR READING

Behind Mud Walls, by Charlotte Viall Wiser and William H. Wiser. New York, Friendship Press, revised edition, 1946. Paper 75 cents. A narrative of day-by-day life in an Indian village.

Here Is India, by Jean W. Kennedy. New York, Charles Scribner's Sons, 1945. \$2.75. Illustrated with good photographs of Indian life.

Home to India, by Santha Rama Rau. New York, Harper & Brothers, 1944. \$2.50. A story written by a daughter of a Brahman family educated in England telling of her return to India.

Land and the People of India, The, by Manorama R. Modak. Philadelphia, J. B. Lippincott Company, 1945. \$2.00. A clear and interesting presentation of India's geography and history with an interpretation of present-day needs and possibilities for the future.

My Indian Family, by Hilda Wernher. New York, The John Day Company, 1945. \$2.75. Fiction based on fact and the actual experiences of a European woman who lived in India with a Moslem family. Fascinating descriptions of Indian customs.

Nehru: The Rising Star of India, by Anup Singh. New York, The John Day Company, 1939. \$1.75. Biography of India's great political leader.

Salute to India, by J. Z. Hodge. New York, Friendship Press, 1946. Cloth \$1.25, paper 60 cents. An interpretation of the political struggle in India and of the growth of the Indian church.

Tales from the Inns of Healing: Christian Medical Survey in India, Burma, and Ceylon, edited by Chone Oliver. Toronto, United Church of Canada, 1944. Available from Friendship Press. \$1.25. Reports of medical work in all parts of India.

Toward Freedom, by Jawaharlal Nehru. New York, The John Day Company, 1941. \$4.00. An autobiography.

With No Regrets, by Krishna Nehru. New York, The John Day Company, 1945. \$2.00. The author tells her own life story and that of her famous family.

GLOSSARY

NOTE ON PRONUNCIATION: As a general rule it may be said that in the Indian languages the vowels are pronounced in the Italian manner rather than the English; i.e., like the vowels in *do, re, mi, fa*, of the musical scale. For example, whenever an *a* appears, the reader will know that it generally carries the sound of *a* in *father*. There is also a short *a* often found at the close of a word and sometimes elsewhere which is pronounced like the *a* in *abroad*. Indian languages have no flat *a* as in *at*. The *u* is pronounced like the *ou* in *soup*. As to consonants, *j* is usually soft; *g* hard. Many Indian words have an aspirated letter usually rendered as *bh, dh, th*, etc., and given an explosive pronunciation like the *bh* in *abhor*. Strong accent upon one or more syllables of a word is not so common in the Indian languages as in English. Each syllable is given very nearly the same weight. A pronouncing gazetteer should be consulted for place names.

BABU. Clerk, a gentleman of some standing.

BAKHSHISH. A tip, in some cases a bribe.

BANIA. Moneylender.

BRINJALS. Eggplant.

BURKA. A garment worn by Moslem women that covers the wearer from head to foot, with net-covered openings for the eyes.

CHAI. Tea.

CHARKHA. Indian-type spinning wheel.

CHERI. Outcaste section of a village.

CHOLAM. Cereal; a kind of dried pea boiled and poured over rice.

DEVADASI. A temple dancer.

DHOTI. A straight piece of white muslin cloth worn in place of trousers. The shirt is worn on the outside of the dhoti.

EKKA. A high two-wheeled passenger cart.

GADI. Throne.

GHAT. Literally, step; stairs leading into bathing places; also used for coastal mountain ranges.

CHEE. Clarified butter.

GURU. Teacher.

JHANPANIES. Coolies who pull rickshaws or carry sedan-chairs.

KAMBU. Cereal.

KHADDAR. Homespun material.

KHANA. Food, or a meal, usually dinner.

KISAN. An agriculturist, farmer, peasant.

KURTA. A loose shirt-like garment.

MAZDOOR. Laborer.

PAGRI. A turban.

PANCHAYAT. Council of five elders.

PANI. Water.

PUJA. Hindu worship.

PULAO. A rice dish used as a fancy dish for a special meal, rice with fresh cocoanut and nuts but not a dessert, not sweet.

PURDAH. Custom of keeping Moslem women veiled and separated from men.

RAGI. Grain.

RASAGULA. An Indian sweetmeat that floats in a sweet syrup.

SADHU. Holy man.

SARI. Draped garment worn by women throughout India.

SWADESHI. Literally, own country; in other words, Indian-made.

SWARAJ. Self-rule.

TABLA. Drum.

TAKLI. Small hand-spinning device.

TALEMS. Instruments.

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